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# THE CONTRIBUTOR.

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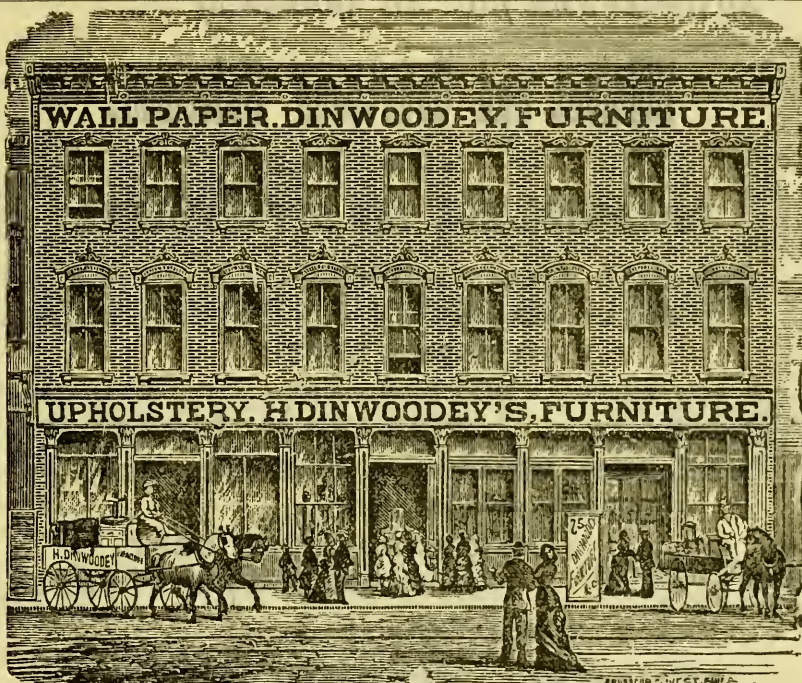
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*The Glory of God is Intelligence.*

VOL. VI.

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## THE AARONIC PRIESTHOOD.

v.

OUR narrative now enters upon that portion of scriptural chronology known as the reign of the Judges. The history of this period is the history of a series of revivals, or short-lived seasons of reform, during which, the Israelites, bowed down by the weight of oppression, and humbled by their heavy afflictions, turned unto the Lord and besought Him, in penitential sorrow, to lighten the grievous load under which the nation groaned, and restore to them the freedom and prosperity they had so recklessly squandered.

The Lord heard the prayers of His covenant people, and, true to His eternal promise, had compassion upon them. He raised up from their midst deliverers, men of wisdom and valor, who championed their cause with might, and, being divinely aided in their efforts, succeeded repeatedly in throwing off the galling yoke of bondage, and restoring in part the lost prestige of the Hebrew commonwealth. But no sooner was one deliverer dead, and the fear of further danger dispelled, than the people would again forget God, and, like the washed swine to their wallowing, lapse back into idolatry and the inevitable bondage from which they had so lately been freed. From this condition, in course of time, they would again be roused by the intolerable goad of oppression, and once more delivered through the instrumentality of some succeeding champion. The Judges—for that is the name by which these deliverers were known—were fifteen in number, and

their reigns, including the interregnums, cover a period of about three hundred years.\*

It may be supposed, by some, that these dignitaries were synonymous with Bishops, who are known to us as “common judges in Israel,” and it is a fact which seems to favor this theory that some of their functions were similar to those of the Bishopric, Israel at that time being under the spiritual dominion of the Aaronic Priesthood, of which the Bishopric is the legitimate and divinely appointed head. But, in order to bear out this hypothesis, it would have to be shown that the Judges were invariably of the house of Aaron, the only ones possessing a legal right to the Bishopric and the major offices of the lesser Priesthood. As such was not the case, it effectually disposes of the question. However, that some of the Judges held the Priesthood, though not governing necessarily by virtue of its authority, is not only reasonable and probable, but as certain as Scriptural testimony can make it. Secular history says this of them:

“Having rescued the people from their enemies, they became their governors or rulers, discharging their functions in accordance with the expression of the Divine will, which was ascertained in a prescribed manner. They led the armies in battle, and directed the public affairs in peace. The judge neither held the position nor exercised the power of a king; his office was but a little elevated above the mass of the people. The position was not hereditary, the judge

\* The chronology of this period is notoriously imperfect; dates assigned for events are not to be trusted.

being supernaturally designated by revelation to himself or to others. The exercise of his powers depended upon the consent of the people; and his authority did not always extend over the whole nation. Once appointed he retained his office for life; but his successor was not always chosen immediately upon his death. Intervals, sometimes very long, occurred between the judges, in which the nation was either without a ruler, or subject to some foreign conqueror."

The names of the Judges, and their principal achievements, are as follows: First.—Othniel, son of Kenaz, and nephew of Caleb, of the tribe of Judah, who delivered Israel from the power of Chushan-rishathaim, king of Mesopotamia, after eight years of servitude. Second.—Ehud, a Benjamite, who, fifty-eight years later, killed Eglon, king of Moab, who had invaded Palestine, and drove the allied hosts of Moab, Ammon and Amalek beyond the Jordan, inflicting upon them a crushing defeat and winning for his country four-score years of peace. Third.—Shamgar, son of Anath, who led a band of laborers, armed only with agricultural implements, against the Phillistines, himself slaying six hundred of them with an ox-goad. Fourth.—Barak, son of Abinoam, of Naphtali, who, responding to the call of Deborah the prophetess, headed ten thousand Israelites against an overwhelming army of Canaanites, commanded by a great soldier named Sisera, who served Jabin, king of Hazor. How Sisera was routed between Mount Tabor and the banks of the Kishon, and lost his life at the hands of a woman, while a refugee from the field of battle, are incidents too well known to dwell upon. Fifth.—Gideon, son of Joash, a Manassehite, whom the Lord raised up to deliver Israel from the depredations of the Midianites, Amalekites and Bedouin Arabs, who had ravaged the land for seven years, carrying off everything portable of value, greatly impoverishing the country, and compelling the inhabitants to take to the caves of the earth or shut themselves up in fortified cities for security. Gideon, directed of the Lord, chose three hundred tried warriors, and arming them with trumpets,

and torches enclosed in pitchers of earthenware, surprised the enemy's camp by night. At a given signal, the bold three hundred blew their trumpets, broke their pitchers, disclosing the torches, and shouted: "The Sword of the Lord and of Gideon!" A sudden panic seized the foe; roused from sleep by the unexpected phenomenon, they turned their weapons against each other, and abandoning their camp and stores, fled wildly through the darkness, pursued eagerly by the reserve forces of the Israelitish army. Scarcely a man of the flying host escaped over the Jordan. The Midianite power was completely broken, and Israel again was free. Gideon began his heroic career by throwing down the altar of Baal, but, strange and sad to say, afterwards allowed and almost openly encouraged the people in the practice of idolatry.

Tola, of the tribe of Isaachar, and Jair, a Gileadite, are next mentioned as successive incumbents of the Judge's office. Their reigns were comparatively uneventful, or so the reticence of history concerning them would indicate. Idolatry, however, became so prevalent about this time, that God suffered the Ammonites to sorely oppress Israel. From this yoke they were finally delivered by Jephthah, a Gileadite and an outlaw, who having smitten their enemies, was made the next Judge over the nation.

The pathetic episode of Jephthah's daughter, sacrificed by her warrior sire in fulfilment of a rash vow plighted to Jehovah on the eve of going into battle, is familiar, doubtless, to even the youngest reader. As God had forbidden human sacrifices, many commentators have held that Jephthah was unauthorized and under condemnation in thus immolating his child, and it is pointed out by the historian of to-day as an evidence of how far God's people had wandered from His law, that such deeds could be done among them, and accounted, as it undoubtedly was by Jephthah, a religious and imperative duty. We have nothing to offer in confutation of these plausible views, except it be the suggestion that, if God really

required Jephthah to slay his daughter—as He once commanded Abraham to sacrifice his only son—then was Jephthah justified, no matter what our narrow views may be concerning it. As the Scriptures do not say that God commanded or required it, it leaves the subject open to speculation.

Ibzan, a Zebulonite, Elon, of the same tribe, and Abdon, son of Hillel, a Pirathonite, followed consecutively as judges. Little is said of their administrations, except that during the first a freer intercourse was encouraged with the surrounding nations, Ibzan himself setting the example by marrying his children to foreigners.

The name of one of the judges—allowing that there were indeed fifteen—is not furnished by the Scriptures, but it is generally held that the thirteenth was the famous Samson, a Danite and child of promise, who was born and grew to manhood during a time when his native land was overrun by the warlike and powerful nation of the Phillistines, inhabiting the low plains between the mountains of western Palestine and the shores of what is now known as the Mediterranean Sea. It was against the Phillistines that this redoubtable champion, the Israelitish Hercules, wrought those deeds of prowess which cause his history to read like a fairy tale, to the wonder and admiration of all pious readers, and the scorn and unbelief of the ungodly. We need not linger on it now, as it is not strictly in the line of our narrative. The Book of Judges from the thirteenth to the sixteenth chapters, gives it succinctly and in detail.

It was during this period, “when there was no king in Israel,” that the terrible outrage against the Levite’s wife, recorded in the nineteenth chapter of Judges, was committed by the men of Benjamin in Gibeah. Phinehas, son of Eleazer, was High Priest at the time, and it was at his direction that the war against Benjamin, in punishment of the fearful crime referred to, was waged until that tribe was well nigh exterminated.

We next find the judgeship vested in Eli, an aged and exemplary Levite, who

was also the High Priest of Israel. He was a descendant of Ithamar, Aaron’s youngest son, which makes it evident that, at some time during the interim between him and Phinehas, the sacred succession had changed from the house of Eleazer to that of his younger brother. The Scriptures are silent as to the cause, but that it was a valid change is not to be doubted, since Eli enjoyed the favor of Jehovah, and retained it until it was withdrawn as a punishment for the sins of his sons, Hophni and Phinehas, and the failure of their father to properly recompense their transgressions.

These sons were Priests in the Tabernacle of the Lord, having charge of the altar and sacred offerings. But they not only used their Priesthood to rob the people who came to offer sacrifice, but were guilty of sexual crimes as well, thus bringing God’s holy service into disrepute, and disgracing and dragging in the mire the priestly robes they wore. Eli was warned repeatedly of their evil deeds, and of the terrible consequences that would ensue if they were permitted to continue. A prophet of God was sent to tell him that his indifference and slowness to act had displeased the Lord, who had decreed a terrible judgment upon him and his house for their transgressions. Eli, who was conscientious and God-fearing, accepted the chastening, and called his sons to an account, but, like many another father, foolishly fond, he did no more than to remonstrate with them, and permitted them to remain in office and continue their evil careers unchecked.

It is about this time that Samuel, the last and greatest of the Judges, appears upon the scene; a holy child in the temple of the Lord, to whose service he had been dedicated by his grateful mother, Hannah, whose barren womb had been miraculously blessed to bring forth an only son—a child of promise, and a yet to be mighty prophet of God. One of his ancestors was Korah, the Levite, who perished by fire, and his father was Elkanah, the husband of two wives.

The word of the Lord came to the

boy Samuel, as he lay sleeping at night in the Tabernacle. "Here am I," he answered, running to Eli, supposing it was he who had called him. "I called not," said the High Priest, wonderingly, and bade the child return to his couch. Again the Lord spoke to Samuel and again he ran to Eli, with the same result. The third time, the High Priest divined the cause, and directed Samuel to lie down once more, and, when he again heard the voice, to answer it and listen:

"And the Lord came and stood and called as at other times, Samuel, Samuel. Then Samuel answered, speak; for thy servant heareth.

"And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle.

"In that day I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end.

"For I have told him that I will judge his house forever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not.

"And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

These awful words, Samuel, naturally enough, felt unwilling to convey to the ears of his superior, and it was not until the latter commanded him solemnly to withhold nothing, that he was prevailed upon to tell him all. Eli acquiesced in the judgment, and nobly, because humbly, acknowledged it as a message from the Lord. Not long afterwards the prophecy was fulfilled; Hophni and Phinehas were slain in battle, the Ark of God which they had sacrilegiously taken to the front, was captured by the Phillistines, and the Israelitish army driven back with great slaughter, leaving thirty thousand warriors dead upon the field. Eli, who sat at the city gate, anxiously awaiting tidings of the battle, and filled with apprehension for the safety of the Ark, when he was told what had befallen, fell backward from his seat, breaking his neck and expiring instantly. In the midst of these calamities, the wife of Phinehas gave premature birth to a son; and died after naming it, in commemoration of the

national misfortune, Ichabod, signifying, "The glory has departed from Israel."

The victorious Phillistines soon found that they had quite as much reason to regret their capture of the Ark of God, as the Israelites themselves. For, though its power had lain dormant against Israel in the day of battle, the Almighty did not design that their enemies should profit any by its seizure. Their god Dagon, in whose temple they had placed the sacred emblem, was thrown down and shattered before it, and the inhabitants of Ashdod were smitten with painful disorders and great numbers of them destroyed. In alarm and terror, they moved the death-dealing object from city to city, the same fatal results following wherever it went. Finally, in despair, they placed it upon a new cart, drawn by two heifers which had never before felt the yoke, and putting in alongside of the Ark, a coffer of gold jewels, as a trespass offering to appease its mysterious wrath, allowed it to take its own way back to the nearest Hebrew city, Bethshemesh.

The inhabitants of that place fared little better than the Phillistines for its presence, for while the Levites were offering sacrifice in honor of its return, some persons not holding the Priesthood came forward rashly and looked into the Ark, an act of insult and disobedience which God summarily punished by slaying over fifty thousand of the people of the city. With loud lamentations, the survivors sent to the neighboring city of Kirjath-jearim, and entreated the men of that place to come and take the Ark away. They consented, and it was accordingly removed to Kirjath-jearim, where it remained, in the keeping of Abinadab, the Levite, and his son Eleazer, until twenty years later, when King David carried it up to Jerusalem.

Meanwhile, the High Priesthood and the office of Judge rested upon Samuel. Under his faithful and upright administration, the children of Israel purified themselves, putting away the idols and strange gods out of the land, and re-establishing the religion of the forefathers. The initial act of his public career was to call a general gathering of "all Israel"

to meet at Mizpeh, where a solemn feast was held, sacrifices offered and covenants of past penitence and future faithfulness to the Almighty entered into by his people. While the sacred ceremonies were in progress, the Phillistines invaded the land, but God fought for Israel with the thunders of heaven, and their enemies were driven back discomfited and beaten, and were never again successful against Israel while Samuel remained in power.

In his old age, he made his sons Joel and Abiah, assistant judges, and established a circuit from his own city of Ramah, to Bethel, Gilgal and Mizpeh, whither he went yearly for the purpose of dispensing justice. But his sons did not emulate his righteous example; they "took bribes and perverted judgment." This cause, with Samuel's advanced age, and a still lingering fondness for following after the customs of other nations, at length induced the people to ask him to appoint a king to rule over them.

The request displeased Samuel, not only because of its implied rejection of himself, but of its being equivalent to a repudiation of their heavenly king, Jehovah. In vain the faithful Priest remonstrated and pointed this out to them. They were deaf to all reason or protest, and stubbornly persisted in their demand, arguing that "a strong government" was absolutely essential to their future welfare, and a lack of political centralization had hitherto been the

cause of their weakness and inability to cope with the hostile powers around them; entirely forgetful of the fact that their troubles and reverses were all directly traceable to their disobedience and rebellion against the eternal Monarch whom they and their fathers had solemnly sworn to serve.

But the Lord had compassion upon their weakness, and determined to punish it by granting their request. He comforted Samuel by telling him that the people had not rejected him, but had rejected the Lord their God, and instructed him to first describe to them the king they were to have, forewarning them of the tyranny he would exercise over them, and then to select the person He should designate, and anoint him king over Israel. The divine choice fell upon a young man named Saul, son of Kish, of the tribe of Benjamin, and he was accordingly anointed king by Samuel, B. C. 1095. The selection of a royal ruler from the smallest and weakest of the tribes, at first caused no little jealousy among some of those more powerful, and Samuel therefore prudently delayed the public installation until this feeling had in a measure abated. When, finally, Saul was presented to the people, and formally assumed the reins of government, his noble bearing and magnificent stature so impressed the assembled multitude, that on seeing him, they gave vent to their admiration in a rapturous shout of "God save the king!"

*O. F. Whitney.*

## LIFE IN MODERN PALESTINE.

ONE of the finest tracts of land in western Palestine is to be found in the north-western slopes of the range commonly known as the hills of Samaria. The more I travel over this country and examine its agricultural resources the more convinced do I feel that it only needs the introduction of capital and enterprise to make it again, as it was of old, as productive, in proportion to its area, as any of the most favored regions of the earth's

surface. It so happens that the roads which lead the tourist to the spots which specially attracts him pass through its least fertile and most forbidding districts, but even these could be made to blossom as the rose with an ordinary expenditure of labor and capital, while the greater part of the country, especially of Galilee, which lies out of the beaten track, astonishes you with its capabilities in respect of soil and other natural

advantages. Here, for instance, at this wealthy village of Nusser El Fahen, we find ourselves in the centre of a rich but sparsely settled district only waiting to be settled up. With an elevation of one thousand five hundred feet above the sea, from which it is distant about sixteen miles and of which it commands a full view, it enjoys a cool and salubrious climate all the year round. The romantic valleys by which the village is surrounded are thickly planted with olive groves, which contain over a hundred thousand trees and are a great source of revenue. While too far from the village for the protection of any crop, the hillsides and summits are clothed with a dense undergrowth of scrub oak, terebinth and other shrubs, which are only prevented from becoming forest trees by the charcoal burners, but their quick growth testifies to the richness of the soil. To the north the range extends for fifteen miles to the base of Carmel. The woodland disappears, and is succeeded by rolling chalk downs, affording magnificent pasturage and good arable land, for it is well watered, and from its temperate and healthy climate is called the "breezy land."

The villages here are small, few and far between, and there is room for a large population, but the most tempting land of all is the tract between Nusser El Fahen and the sea, where the oak trees which are scattered over the pastures and cornfields attain a large growth and the country presents the appearance of an immense park. From an artistic point of view, the woods and the farm lands are so combined as to form the most perfectly diversified scenery, just where the rolling hills slope gently down into the plain of Sharon. It was across this country that our road lay to Cæsarea, which was our objective point, first through the thick copse of the upper valleys, and so out upon the park-like uplands, where the whole population was out in the fields gathering the crops, which strings of camels were conveying to the village threshing floors. Here and there was a money-lender from Acre or Beyrout squatting

under an umbrella to see that the peasantry did not rob him of his share. This is a busy time with these gentry, who are the bloodsuckers of the Fellahin, to whom they advance money at exorbitant rates of interest, while the latter, in revenge, resort to every conceivable device to conceal from them the real extent of the crop and to make the proportion coming to them as small as possible.

At one village, called Arareh, I found three old Roman arches, a fine fragment of a column and some rock-cut tombs, which seem hitherto to have escaped observation. The remains indicate that it must have been a place of considerable importance, but I have not been able to identify it. The plain of Sharon, where we struck it, is being by degrees brought into cultivation, partly by colonists, Circassian and Bosnian, and partly by native capitalists. The peasantry themselves are rapidly losing all proprietorship in the soil, unable to contend against the exactions of the government tax-gatherer on the one hand and of the usurious money-lender on the other; but while they are yearly becoming more impoverished and dependent, the wealth of the country is steadily increasing, and its development must follow as a matter of course, though, in accordance with the tendencies of modern civilization, it will be at the expense of the masses.

I went to lunch with the largest of these local magnates. He was a Turk, and spoke Turkish in preference to Arabic. He had, as may be supposed, little sympathy with the Arab peasantry, who were practically his serfs, and their condition was by no means improved by their lands having fallen into his hands. On the other hand, they sooner would have introduced the civilized iron ploughs with which he was bringing land into cultivation. His farm house was a large, straggling, isolated building, which stood on a hillock in the plain, with extensive outhouses and dependencies, not unlike the residence of a Southern planter, while, curiously enough, a large proportion of his farm hands consist of African negroes

located in a village hard by; but he had none of the lavish hospitality which characterized the landed proprietors of the South.

A ride of an hour over a part of the plain which, from the peculiar quality of its soil, is exclusively devoted to the growth of watermelons, hitherto the sole export of the little haven of Cæsarea, brought me to that spot. Although the remains of the old port have been used as a harbor for coasting crafts, these ruins have not been inhabited since they were evacuated by the Crusaders at the end of the thirteenth century. Indeed, there is a curious prediction connected with them, to the effect that the rebuilding of a town here would immediately precede a great disaster to Islam. It has been in consequence of this, as I have understood, that while villages have sprung up on all the other crusaders ruins on the coast, this one alone has remained untenanted. However this may be, the spell is broken now, for about six months ago the first instalment of a band of refugees from Bosnia and Herzegovina arrived here, having been allotted this ruin and the lands surrounding it by the government as the nucleus of a new colony.

Apart from the great interest which these extensive ruins must ever have from an antiquarian point of view, I was anxious to visit Cæsarea to judge for myself of the prospects of this embryo colony and make personal acquaintance with this new and interesting class of emigrants. Moreover, as the new town is to be built upon the ruins of the old, it was evident that I should never have another chance of seeing what these were like. They have already in the last twenty years served as a quarry from which the magnificent building stones, cut originally by Herod the Great when he built the town, have been transported in thousands of boat-loads to Acre and Jaffa. The ruins have therefore lost much of the pristine grandeur which is described in the records of travelers in the early part of the present century. In a few years more they will probably have disappeared altogether. The

subterranean treasures, whatever they may be, will, however, remain untouched, and the Schliemann of a future age will find here the traces of five successive epochs of civilization. On the top he will find the ruins of the stone houses of the Bosnians and Herzegovinians, now in process of erection; below them the foundations of the great crusading fortress, and below them again the remains of the first Mohammedan period; beneath them, traces of the Byzantine period, and at the bottom, the tessellated pavements, the fragments of carved marble, the statuary and the coins of the Roman period.

Meantime it is a singular fact that the strip of coast from Haifa to Cæsarea seems to have become a centre of influx of colonists and strangers of the most diverse races. The new immigrants to Cæsarea are Slavs. Some of them speak a little Turkish. Arabic is an unknown tongue to them, which they are learning. Their own language is a Slav dialect. When the troubles in the provinces of Bosnia and Herzegovina first broke out, which led to the Russo-Turkish war, a howl of indignation went up from the philanthropists on both sides of the Atlantic, but especially from the radical party in England, against the Turkish government, for its persecution of the Slav population of the Danubian provinces. Nor do I think that the general public have yet realized the fact that of these Slavs more than half were Moslem, and that the Turkish government was not persecuting them more than it was persecuting any other of its subjects, but that the persecutors of the Slav peasantry, who were Christians, were the Slav aristocracy, who were Moslem. It was, in fact, not a question of an oppressed nationality, but a strictly agrarian question between people of the same race. When it was settled by handing over the provinces to Austria, the Slav Moslem aristocracy, finding themselves in their turn persecuted by their former peasants and the Christian power which protected them, migrated to the more congenial rule of the Sultan.

So the curious spectacle is presented of a Slav population migrating from Austrian rule to Asia, in order to be under a Moslem government.

Close beside the new Bosnian colony there are planted in the plain of Sharon two or three colonies of Circassians. These are the people who committed the Bulgarian atrocities. The irony of fate has now placed them within three or four miles of colonists belonging to the very race they massacred. They, too, fleeing from government by Christians, have sought refuge under the sheltering wing of the Sultan, where, I regret to say, they still indulge in their predatory propensities. In immediate proximity to them are the black tents of a tribe of Turcomans. They belong to the old Seljuk stock, and the cradle of their tribe gave birth to the present rulers of the Turkish empire. They have been here for about three hundred years, and have forgotten the Turkish language, but a few months ago a new migration arrived from the mountains of Mesopotamia. These nomads spoke

nothing but Turkish, and hoped to find a warm welcome from their old tribesmen on the plain of Sharon. In this they were disappointed, and they have now, to my disgust, pitched their tents on some of the spurs of Carmel, where their great hairy camels and their own baggy breeches contrast curiously with the camels and costumes of the Bedouins with whom we are familiar.

Besides the Slavs, the Circassians and the Turcomans, we have the Jewish colony of Zimmarin, distant about ten miles from Cæsarea; the German colony at Haifa and the Druse villages on Carmel, making, with the Bedouins, the negroes and the native Fellahin, no fewer than nine different races engaged in the cultivation of the soil in this neighborhood.—*Republic*.

"Life is before you! from the fated road  
You can not turn: then take ye up the load.  
Not yours to leave the unknown way,  
You must go o'er it, meet ye what you may,  
Gird up your souls within you to the deed,—  
Angels and fellow-spirits bid you speed!"

—*Butler*.

## CELESTIAL MARRIAGE AND ACTS OF CONGRESS.

### IV.

IN July, 1862, Congress, under the pressure of a popular religious sentiment, enacted a law against the marriage system of the Latter-day Saints. It is true the law is made to punish "bigamy and polygamy in the territories, and other places over which the United States have exclusive jurisdiction;" but doubtless making the law applicable in all the territories was only an effort to make it appear that these enactments against polygamy and bigamy were not special legislation. The effort to disguise the intent of the legislator, however, was in vain; the people of Utah understand that it was meant for them in the beginning. President John Taylor in 1869 wrote as follows:

"Now who does not know that the law of 1862 in relation to polygamy was passed on purpose to interfere with our religious faith? This

was as plainly and distinctly its object as the proclamation of Herod to kill the young children under two years old, was meant to destroy Jesus; or the law passed by Pharaoh, in regard to the destruction of the Hebrew children, was meant to destroy the Israelites. \* \* \* This law (of 1862) in its inception, progress, and passage, was intended to bring us in collision with the United States, that a pretext might be found for our ruin. These are facts that no honest man will controvert. It could not have been more plain, although more honest, if it had said the 'Mormons' shall have no more wives than one. It was a direct attack upon religious faith."—(Discussion with Vice-President Colfax, page 8.)

Subsequent events, together with more recent enactments on the same subject have proven the correctness of President Taylor's views. The Saints in every possible manner have sought to convince the nation that plural marriage with them was a part of their religion—the practice being based upon a revela-

tion from God, and sustained by Holy Writ. As an evidence of their sincerity they point to the extra care involved in rearing two, three or four families as compared with rearing one; they can also refer to the risks they have run of fines and imprisonment in obeying what they esteemed to be one of God's commands to them.

In April, 1882, in view of the bill pending before Congress, which the people of Utah regard as threatening their liberties, petitions were sent to Congress by the men, women, and youth of both sexes, of our Territory, praying for a commission of honorable gentlemen to be appointed by Congress to investigate the affairs of Utah before the passage of the unfriendly legislation, as in the estimation of the petitioners such enactments as were proposed could only be passed by men ignorant of the true situation of affairs in the Territory. These petitions set forth that Congress was deceived by the malicious and libelous charges made against the Saints by their unscrupulous enemies. Besides denying the infamous charges made against the inhabitants of Utah, each petition contained a clause respecting the subject of polygamy.

The men said:

"Whatever of polygamy exists among the 'Mormons' rests solely upon their religious convictions."

The women said:

"And moreover, we, your petitioners, hereby testify that we are happy in our homes, and satisfied with our marriage relations, and desire no change. \* \* \* And we most solemnly aver before God and man, that our *marital relations are most sacred*, that they are *divine*, enjoining obligations and ties that pertain to time and reach into eternity. Were it not for the *sacred* and *religious* character of the institution of plural marriage, we should never have entered upon a principle which is contrary to our early teachings, and in consequence of which our names are cast out as evil by the Christian world."

The following is from the petition sent by the young men:

"We deny that the religious institution of plural marriage as practiced by our parents, and to which many of us owe our existence, debases,

pollutes, or in any way degrades those who enter into it. On the contrary, we solemnly affirm, and challenge successful contradiction, that plural marriage is a *sacred, religious* ordinance and that its practice has given thousands honorable names and peaceful homes, where Christian precepts and virtuous practices have been uniformly inculcated, and the spirit of human liberty and religious freedom fostered, from the cradle to maturity."

This is what the young ladies said:

"The passage of such bills (then pending before Congress—Edmunds' bill and others) would deprive our fathers, mothers and brothers (and ourselves when properly qualified) of the rights of franchise, and in fact, of all the rights of American citizens, debarring us of the free exercise of our holy religion, which is dearer to us than life itself; \* \* \* for we have been taught, and conscientiously believe that plural marriage is as much a part of our religion as are faith, repentance, and baptism."

To these petitions were appended more than fifty thousand names.

Congress, however, refused to grant the very just demands of the petitioners, and in the face of all the evidence before them, that with this large body of citizens of Utah plural marriage was a part of their religion, they passed the Edmunds Bill, which increased the severity of the punishment of those who should dare to practice that principle, which fifty thousand people of the Territory of Utah had, in the most solemn manner, declared to be a part of their religion. For one I can only account for this strange conduct of Congress on the score of human weakness. I do not use irony. I know that in January, 1882 the various religious sects of Utah issued a public call for meetings to be held in every State and Territory of the Union, to make speeches, pass resolutions, and petition Congress to enact laws against the "Mormons." Religious mass meetings were held in nearly all the large cities of the land, and men who knew nothing of the "Mormons," but what they had heard through the vague and untruthful reports of their enemies, spoke learnedly and with misguided zeal upon a question of which they were profoundly ignorant; and while standing in the very midst of the floods of

corruption which threaten to overwhelm the land, and morally bankrupt the nation, they displayed their skill in rhetoric, and exhausted their powers of oratory in denouncing supposed evils that existed in Utah. These unhal- lowed efforts were not unfruitful. Religious zeal was aroused. Popular prejudices were awakened. A flood of petitions reached Congress, demanding legislation against the "Mormons;" and congressmen, anxious to win the approval of their constituents, were subservient enough to yield without investigation to the demands of popular clamor.

It was in vain that men, women and the youth of both sexes of Utah denied the truth of the foul charges made against them. It was in vain that they asked for a commission of upright men to be appointed to investigate the charges made against them by their accusers; even that poor boon was denied them. Was Congress *determined* not to hear the defense of the accused? Senators and representatives, and, in fact, nearly all officials in this nation are placed in their respective positions by the votes of the people, and, for the most part, men occupying positions of honor, trust and profit are disposed to pander to the wishes of the populace upon whom they depend for a continuance in office. To keep in popular favor they frequently sacrifice principle to interest. Utah has no representation in the Senate; no power in the House; no voice in the Presidential Election; possesses no political influence in the nation; and is altogether powerless to resist the evils forced upon her. Under these circumstances, politicians and demagogues jeopardize no personal interests, when in answer to popular clamor they invade the liberties of the people of Utah. The religious bigots among their constituents cried against the Mormons—"Crucify them, crucify them," and the liberties of the people of Utah were sacrificed to satisfy the unjust demands of their relentless persecutors.

Had religious mass meetings been

called in Utah to petition our local legislature to adopt some measures deemed necessary for the public weal—had the legislature yielded to the demands of this portion of their constituency, what a pious howl would go up about the Church dominating the State. The gravest apprehensions would be aroused for the safety of our nation. The stupendous fabric of our government, erected by the untiring zeal of patriots, and sanctified by their blood and tears, would be esteemed in danger; the partition wall built between church and state would be considered as broken down, and evils innumerable to threaten the liberties of mankind; but as this religious crusade is against the unpopular "Mormons," "there was none who moved the wing, or opened the mouth, or peeped."

This last clause should be modified. There were a few of our statesmen who possessed the moral courage to protest against the unjust course of Congress. Senator Vest, of Missouri, said, in the course of the debates on the Edmunds Bill: "I am prepared for the abuse and calumny that will follow any man who dares to oppose any bill here against polygamy; and yet, so help me God, if my official life should terminate to-morrow, I would not give my vote for the principles contained in this measure."

Senator Brown said: "No matter what the popular applause may be on the one hand, or the popular condemnation on the other, I will join in no hue and cry against any sect that requires me to vote for measures in open violation of the fundamental law of the land."

Senator Morgan said: "I am not willing to persecute a "Mormon" at the expense of the Constitution of the United States."

Senator Call, of Florida, opposed the measures.

Senator Pendleton, of Ohio, proclaimed against the unjust measures proposed in the Edmunds Bill.

Senator Lamar, of Mississippi, though feeble in health, and unable to take part in the debates on the bill, yet put himself upon record as opposed to what he considered a "cruel measure."

There were also some members of the House who opposed the passage of the bill, but their voices were lost in the tumultuous clamor for its passage, and it passed. Congress lacked the courage to stand out against the zealous demands of their constituents. Therefore, we said we accounted for the hasty action of that Congress on the score of human weakness.

The passage of the Edmunds Bill was regarded as a great victory by the enemies of the Latter-day Saints; still it has not been altogether unproductive of good to the Saints. The introduction of the bill in Congress produced considerable discussion on the "Mormon" question throughout the land, and although this discussion was, as a general thing, unfriendly to the "Mormons," still it gave an opportunity for fair-minded public men to express their sentiments upon so important a subject; and by their utterances much has been done to present the "Mormon" people in a more favorable light before the masses. "Mormonism" courts discussion. Agitation only brings it into prominence, and causes investigation; investigation reveals its sublime truths, displays its native strength, and produces conviction in the honest seeker for truth; while persecution for conscience sake only unites its devotees, and will intensify their zeal.

The nation can afford to pause long enough at least to ask: What shall we accomplish by the passage of this special legislation? Will it result in the suppression of "Mormonism?" Or even in the extinction of that objectionable feature of it called polygamy?

No instance comes to my mind from history where heretics were converted from the error of their ways by oppressive enactments of councils, or the proscriptions of tyrants. All history supports this statement of Gibbons:

"The reluctant victim may be dragged to the foot of the altar, but the heart still abhors and disclaims the sacreligious act of the hand. Religious obstinacy is hardened and exasperated by oppression; and as soon as the persecution subsides, those who have yielded are restored

as penitents, and those who resisted are honored as saints and martyrs."

With this historical truth staring them in the face, Congress can scarcely hope to abolish any part of the religion of the Saints in Utah by oppressive legislation. Although the nation has determinedly closed its eyes to the fact that with the large majority of the people of Utah plural marriage is a part of their religion, testimony which neither Congress nor the nation can ignore is now laid before them—we refer to the report of the Commissioners appointed to execute certain provisions of the Edmunds law. The report was made to the Secretary of the Interior, December, 1884; and speaking of polygamy, said:

"Three fourths or more of the Mormon adults, male and female, have never entered into polygamic relations, yet every orthodox Mormon, every member in good standing in the Church, believes in polygamy as a divine revelation. This article of faith is as much an essential and substantial part of their creed as their belief in baptism, repentance for the forgiveness of sins, and the like."

Referring to the trial of Rudger Clawson, and the impaneling of the jury to try him, they say:

"Each juror was asked: 'Do you believe it right for a man to have more than one living and undivorced wife at the same time?' Each and every Mormon in the box—a few with hesitation, but nearly all with promptness—answered, 'Yes Sir.' All such men were successfully challenged for cause, \* \* \* this part of the proceedings afforded strong confirmation of the opinion we have expressed, that all orthodox 'Mormons' believe polygamy to be right, and that it is an essential part of their creed."

Certainly from this time forth neither the national legislature nor any one else will say that plural marriage is not a part of the religion of the Saints in Utah: and if it is "an establishment of religion" has Congress any right to make laws respecting it, or to prohibit the exercise thereof?

The temerity which questions the actions of the Congress of this great nation may be regarded as presumption. More especially may this be the case since the Supreme Court of the United

States has declared the law of 1862 enacted against polygamy in the territories, Constitutional. Still, while I have a great respect for Congress—knowing as all do, that it is composed of men of ability and learning; and having a profound regard for the learning, experience, wisdom and patriotism of the Supreme Court—still I cannot help but remember that the men composing these very honorable bodies, legislative and judicial are but *men*, and are subject to those influences which act upon the minds of men. It is natural for man to love the approval of his fellow man; and—

“Oh, popular applause, what heart of man  
Is proof against thy sweet seducing charms!”

Some eighteen centuries and one half ago, the Son of God was arraigned before the judicial tribunal of Pontius Pilate; and although Pilate “found no fault in him,” and “would have let him go,” the popular voice cried “crucify him, crucify him,” and Pilate, unable to withstand the influence and demands of the multitude, delivered Jesus into their cruel, murderous hands. Human nature has not changed much since then; and perhaps I shall be pardoned for suggesting that it is just *possible* that Congress and the Supreme Court, to satisfy popular clamor, sacrificed the liberties of the people of Utah.

At any rate my reading would teach me not to regard Congress and judicial tribunals with any superstitious reverence. I know that such institutions have been guilty of the most flagrant acts of injustice in the past. “It was a judicial tribunal,” says Charles Sumner, “which condemned Socrates to drink the

fatal hemlock, and which pushed the Savior barefooted over the pavements of Jerusalem, bending beneath his cross. It was a judicial tribunal which, against the testimony and entreaties of her father, surrendered the fair Virginia as a slave; which arrested the teachings of the great apostle of the Gentiles, and sent him in bonds from Judea to Rome; which in the name of the *old* religion, adjudged the Saints and fathers of the Christian Church to death, in all its most dreadful forms; and which afterwards, in the name of the *new* religion, enforced the tortures of the Inquisition, amidst the shrieks and agonies of the victims; while it compelled Galileo to declare, in solemn denial of the great truth he had disclosed, that the earth did not move round the sun.” It was a judicial tribunal, the Supreme Court of the United States, which, in 1857, Chief Justice Taney speaking for the court, decided that negroes, whether free or slaves, “were not citizens of the United States, nor could they become such by any process known to the Constitution.” From the whole tenor of the decision it is plain to be seen that in the estimation of the court, “a negro had no rights which a white man was bound to respect.”

With these historical evidences of the frailty of judicial tribunals before us, we are encouraged to proceed with our inquiries respecting the enactments of Congress against the religion of the Latter-day Saints. *B. H. Roberts.*

The man who tells me an indelicate story does me an injury.—*Fields.*

## DAVID W. PATTEN.

DAVID W. PATTEN, the first martyred Apostle of this dispensation, was born in the State of New York about the year 1800. But little is known of his early life, except what is contained in his journal, which is very brief. He says: “In the early part of my life, I was often called upon to repent of my sins, and

the Spirit of the Lord did often reprove me. In the twenty-first year of my life, the Lord visited me by His Holy Spirit, and called upon me again to repent. I rejected the call at first, but, upon mature reflection, considered it was reasonable the Lord should require obedience, and I turned to the Lord and found His

favor. I lived in the enjoyment of His Spirit for three years, during which time, by dreams and visions, many things were made known to me which were to come; and from the teachings I received of the Holy Spirit, I was looking for the Church of Christ to arise in its purity, according to the promise of Christ, and that I should live to see it. From this happy state I fell away, and lived in a measure, in darkness, until the year 1830, when my mind became again aroused by the Spirit of God to a sense of my situation, and I began to pray mightily to God that He would pardon my sins and grant me His Holy Spirit."

About this time Brother Patten heard of the Book of Mormon, and the same summer saw a copy of it, but had no opportunity to read it further than the preface and testimony of the witnesses; but a fear came upon him, for he felt that he dare not say anything against it, and from that time he began to cry to God for a saving faith. In May, 1832, he received a letter from his brother in Indiana, informing him of the existence of the Church which had then been organized; also told him that he had joined the same, and received the gift of the Holy Ghost at the hands of the Elders. These tidings caused Brother Patten to rejoice, and he resolved to go at once to Indiana and see for himself. He soon became satisfied that the work was true, and was baptized on the 15th of June, 1832, in Greene County, Indiana, by his brother, John Patten, and was ordained an Elder on the 17th by Elisha H. Groves.

He was appointed, shortly after his ordination, to preach in the Territory of Michigan, in company with a Brother Wood, and was instrumental in preaching the Gospel to a great many, in healing the sick, and baptizing sixteen persons near the Manuel River. After preaching a short time (on October 16th), he started to return home to Kirtland, preaching by the way, and on the 18th took steamer from Detroit to Fairport. During this journey he got into conversation (upon religion) with a

number of persons. Among them was a sectarian priest, who tempted God and asked for a sign, and pretended that he would believe if a suitable one could be obtained, and because he could not have a sign he mocked and scoffed at all that was said, but would not attempt an argument to maintain his position. Elder Patten was then attacked by one of the numerous skeptical individuals on board, who declared that he was not under any obligation to believe any thing he could not see. Elder Patten asked him if he considered himself bound by that rule; he answered with an air of triumph, "Yes." He was then asked if he had a backbone; if he knew it, and when he had seen it; for according to his own words, if he hadn't seen it, he was not under any obligation to believe he had one. At this the company shouted and laughed, and the skeptic sneaked away.

Elder Patten arrived at Kirtland in October, and remained two or three weeks, assisting the brethren to harvest their corn and dig potatoes. Nov. 9th, 1832, he started, in company with Brothers John Murdock and Reynolds Cahoon, to perform a mission in the East; and on November 29th held a council with Brothers John F. Boynton and Zebedee Coltrin, relative to the mission. They retired to a grove to inquire of the Lord, and agreed that Brother Coltrin should be the person through whom the Lord should make His will known unto them; and the answer was that they should pursue their journey eastward, not in haste nor by flight. When they arrived at the Springfield branch of the Saints, they met Brothers Hyrum and William Smith and held a meeting together, at the close of which six persons were baptized by Brother Hyrum, and two more on the following day. Elder Patten continued his labors and administered much unto the sick, and in one instance healed instantly a woman who had been afflicted for nearly twenty years. He arrived home in Kirtland, February 25, 1833.

On March 25th, the Elders were sent to preach the Gospel and counsel the

Saints to gather to Kirtland. Elders Patten and Cahoon were sent East, and on reaching Avon held a meeting at the house of Father Bosley; and while Elder Patten was speaking he was interrupted by a person who had made himself very obnoxious by disturbing the meetings. Brother Patten at once commanded him to be quiet or he would put him out. The individual replied that he could not do it. Elder Patten, feeling mightily roused by the Spirit, replied, "In the name of the Lord I will do it," whereupon he walked up to him, and seizing him by the neck with one hand, and by the seat of the pants with the other, he carried him to the door and threw him about ten feet on to a pile of wood, which quieted him for the time being. From this circumstance the saying went out that David Patten had cast out one devil, soul and body.

On May 20th, 1833, Brigham Young arrived at Theresa, Indiana River Falls, where Elder Patten had been visiting his relatives; and after preaching several discourses, baptized Elder Patten's mother and sister Mary, his brothers Archibald and Ira, and also Warren Parish. He continued his labors in Jefferson County, and in the town of Orleans raised a branch of the Church numbering eighteen members; also at Henderson he baptized eight persons, from among a noble people whom he found willing to receive the truth. He continued his labors through the months of May, June, July and August, during which time, by the blessings of God, he raised up other branches of the Church, in all about eighty members. He then returned to Kirtland, in company with his brother Ira, and found the Saints all well. Some of the brethren were working on the Temple, which was then being erected; and for a month Elder Patten remained and worked upon that edifice. He then went to his former place of residence in Michigan, and concluded to remove his effects to Florence, Ohio, where he remained about seven weeks, five of which he suffered from a severe illness, when he commended himself into the hands of the

Lord, and was relieved of his illness. He then started again into the world to proclaim the Gospel.

He had been traveling about two weeks, when the Lord made it known unto him, that he desired him to return to Kirtland, and to assist the brethren there. He accordingly obeyed the word of the Lord, and was sent in company with Wm. D. Pratt to bear despatches to the brethren in Missouri. He started December 28th, 1833, and arrived in Clay County, March 4th, 1834, having suffered much from cold and fatigue.

He remained in Missouri until the arrival of "Zion's Camp," from Ohio; when the people of Clay County besought the brethren in the name of the Lord not to go into Jackson County, and they would use their influence to give them their rights; according to the laws of the land. Now, the laws of the land were good, and gave every man a right to worship the Lord according to the dictates of his own conscience; but the magistrates, officers, and people were wicked, and trampled the law under their feet, and persecuted and murdered the Saints with impunity.

About this time when thrilling incidents were of daily occurrence, a violent persecutor one day stepped up to Elder Patten and accosted him with: "you d—Mormon," (at the same time drawing his bowie knife) "I will cut your d—throat." Elder Patten, simply looked him full in the face, placed his right hand on his left breast, and advised him to do nothing rashly, whereupon the mobber, became suddenly alarmed, as he was under the impression that Brother Patten was armed, and implored him "For God's sake," not to shoot, and turned and fled.

On September 12th, 1834, Elder Patten started on another mission with Brother Warren Parrish, going by the way of La Grande and St. Louis, and from thence by steamboat to the mouth of the Ohio, where they landed on October 2d, and proceeded to Paris in Tennessee where they remained about three months. They preached the Gospel in that vicinity, and baptized some twenty per-

sons, and were also called upon to administer to the sick and the afflicted upon several occasions. One instance, worthy of mention, was that of the wife of Mr. Johnson F. Lane, who had been sick for eight years, and for the last year had been unable to walk. The Elders laid their hands upon her, and Elder Patten rebuked the disorder, and commanded it to depart; and then took her by the hand, and commanded her to arise in the name of Jesus Christ and be made whole; and also to obey the ordinance of baptism. She arose, was made whole, and went straightway and was baptized the same hour.

He returned from Tennessee to Kirtland in the spring of 1835, and received his blessings in the Temple. After his endowment, he started again on a mission to the Southern States, in company with his wife, and met with Elder Wilford Woodruff in Tennessee, on April 15th, 1836. Elders Patten and Woodruff, in prosecuting their labors as ministers of the Gospel, were on May 17th called to lay hands on a lady named Margaret Tittle, who lay at the point of death, and who was instantly healed by the power of God; and Elder Patten preached to her the principles of faith, repentance and baptism; which she covenanted to obey. But after she was healed, she refused to obey the latter. Brother Patten talked to her, and told her that she was acting a dangerous part in disobeying the commandments of the Lord—and predicted inasmuch as she did not repent she would be again afflicted. They left her and pursued their journey, but on their return visited her again, and found her very low with the same fever. She begged the Elders to again lay hands on her and said she would obey the Gospel. They did so, and she was healed for the second time, whereupon she went and was baptized by Brother Woodruff. On Sunday Brother Patten preached three times at the house of Father Fry, in Benton County, Tennessee; many hardened their hearts and a Mr. Rose rejected his testimony and asked him to raise the dead. Brother Patten rebuked him for his

wickedness, when he and others came and threatened to mob the Elders. At the close of the meeting, Brother Patten who had nothing but a walking stick, stepped to the door yard, and told the mob to shoot if they wished, but they fled and left him.

On May 27th, Elder Warren Parrish arrived from Kirtland, and joined Elders Patten and Woodruff, and they together held a conference in Benton County, on the 28th, at which six branches were represented, containing one hundred and sixteen members. On June 9th they preached at Damons Creek, Kentucky, and Brother Patten rebuked strongly some wicked men who had gathered together as a mob. At the close of the meeting, he went to the water and baptized two; one was Father Henry Thomas, eighty years of age. He was a revolutionary soldier, and had served under General George Washington.

Brother Woodruff continued his labors in Kentucky, while Brothers Patten and Parrish went to Tennessee, and on arriving at Brother Seth Utley's in Benton County, they were taken by a mob under pretext of law. On June 19th, the mob consisting of about forty men, among whom were a Colonel and Major, a Methodist priest, and other officers; all armed with deadly weapons, under the command of Sheriff Robert C. Petty, surrounded the house, and informed the brethren that they had warrants for the arrest of Elders Patten, Parrish and Woodruff, sworn to by the Methodist priest named Matthew Williams, and charging the Elders with preaching "false and pretended prophecy;" Brother Woodruff being in Kentucky, Brother Patten and Parrish, were arrested and placed under two thousand dollar bonds. Early on the 22d they had their trial. The mob gathered to the number of one hundred, all fully armed, they took from Brother Patten his walking stick and penknife; they went through with a mock trial, but would not let the defendants produce any witnesses, and without suffering them to say a word in their defence, the Judge pronounced them guilty of the charges preferred. Brother

Patten being filled with the Holy Ghost rose to his feet, and by the power of God bound them fast to their seats until he addressed them. He rebuked them sharply for their wicked and unjust proceedings. Brother Parrish afterwards speaking of the scene said: "my hair stood up straight on my head for I expected to be killed." When he concluded, the Judge addressed him saying: "You must be armed with concealed weapons, or you would not treat an armed court as you have this." Elder Patten replied: "I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the power of God. God is my friend, and he permits you to exercise all the power you have, and he bestows on me all the power I have?" The effect of this speech caused the Judge to take a lenient view of the case, and he concluded to allow the Elders their liberty, upon paying the costs of the court and leaving the county within ten days. The sheriff urged the brethren to accede to this, as it would be the means of avoiding the violence of the mob. Upon consenting, the Saints in the vicinity paid the costs, and the brethren then went to Brother Utley's house. The Elders had not been gone but a short time when the mob began to quarrel among themselves, for having let their prisoners go, and at once started in pursuit. The Elders hearing of this, saddled their mules, and traveled by a circuitous route through the woods, to the house of Brother Albert Petty; arriving in the evening they put up their animals and retired to rest. They had not slept long before the angel of the Lord appeared unto them and told them that the mob were again in pursuit; and that they would soon be at the house, and that they must arise and leave the place. They arose and left for Henry County, in the night, and had not gone long, when the mob arrived, surrounded the house and demanded the Elders. On being informed that they were not there, they proceeded to search the house, and remained till daybreak, when they followed the tracks of the Elders into the next county, and then gave up the chase.

On August 20th, Elder Patten preached at the house of Randolph Alexander, and after the meeting baptized him and his wife. About this time Elder T. B. Marsh arrived in Tennessee, on his mission to collect means, and attended a conference with the brethren laboring in Tennessee and Kentucky, which was held at Damon's Creek, Callaway County, on September 2d, 1836, at which seven branches were represented, numbering one hundred and thirty-three members. September 19th, Elders T. B. Marsh, E. H. Groves and D. W. Patten and wife left the Saints in Kentucky and Tennessee, and started for Far West, Missouri, where they arrived in peace and safety.

Elder Patten remained in Missouri until the spring of 1837, when he performed another mission through the States, preaching by the way until he arrived at Kirtland. He attended conference at Kirtland, September 3d, 1837. It was a time of great apostasy in the Church. Warren Parrish, his brother-in-law, apostatized, and used his influence to draw Elder Patten away from the Church, which caused him much sorrow.

February 10th, 1838, Elders T. B. Marsh and D. W. Patten were appointed to take the Presidency in Far West until President Joseph Smith arrived. Brother Patten wrote an epistle and delivered his last testimony to the world and Church, which was published in No. 3 of the *Elders' Journal*. He continued to labor in Missouri during the summer of 1838, and when the persecution and mobbing commenced he was foremost in defending the Saints.

In October, 1838, news came to Far West, that the Rev. Samuel Bogard and a mob of seventy-five men were committing depredations on Log Creek, destroying property and taking prisoners. Whereupon Judge Higbee issued an order to raise a force to disperse the mob. A call was sounded, and Brothers Patten and C. C. Rich and about forty of the brethren volunteered; but Brother Rich, being convinced that a battle was inevitable, proposed to go and raise more men and meet Brother Patten's

force about six miles from Far West. This being done the entire force met, numbering about seventy-five men, and was divided into three companies, with Brothers Patten, Rich and James Durfee as commanders. They then rode about four miles to a point near Crooked River, when they dismounted and left their animals in charge of a few of the brethren. Apprehending that the mob were encamped at Field's house, Captain Patten took his men and went round to the right of the field, Durfee through the field and C. C. Rich to the left. Captain Patten made a short speech, exhorted the brethren to trust in the Lord for victory, then ordered a march to the ford along the road. When near the top of the hill, words, "Who comes there," were heard, and at the same instant the report of a gun; whereupon Captain Patten ordered a charge, and rushed down the hill; arriving at the foot, the three companies formed in line, Captain Patten's on the right, C. C. Rich's next and James Durfee's on the left. The mob formed under the banks of the creek, below their tents, and fired upon them all their guns. At this Captain Patten gave the order to return the fire, which was obeyed immediately, after which a calm succeeded for a moment.

Elder Rich then commenced calling the watch-word, "God and Liberty," in which all the company joined. Captain Patten then ordered them to charge; the enemy fired a few shots and fled. Two men lingered behind; Brother Patten pursued one, and Brother Rich the other; the man that Brother Patten pursued wheeled about and shot him, he being a conspicuous mark, by wearing a white blanket coat.

Brother Gideon Carter was instantly killed during the engagement, having been shot in the head, and Brothers O'Banion, Hodges and Hendricks were all mortally wounded. The last two named brethren recovered, Brother O'Banion, however, died shortly after Brother Patten, from the effect of his injuries. The mob left all their animals and camp equipage, and dispersed in nearly all directions, and were so com-

pletely routed that almost every one of them reported that Bogard's whole company were destroyed, and he alone was left to tell the tale.

The wounded brethren were then placed in a wagon; and they started for Far West, but after traveling a few miles Brother Patten's sufferings were so great that he wished to be left. He and another brother were then placed on a litter and carried by the brethren. When they arrived near Log Creek, they were met by President Joseph Smith, Hyrum Smith, Heber C. Kimball and others. At this place Brother Patten, who had received his death wound, became so feeble that he was not able to be borne any farther, so they rested for a short time. He was shortly after conveyed to the house of Brother Stephen Winchester, about four miles distant; but during his removal his sufferings were so excruciating that he frequently desired them to lay him down that he might die. He lived about an hour after his arrival, and was perfectly sensible and collected to the last. Although he had medical assistance, yet his wound was such, that there was no hope entertained for his recovery, and of this he seemed to be aware. In this condition he bore a strong testimony to the truth of the work of the Lord, and the religion he espoused; and speaking of those who had fallen from their steadfastness, he exclaimed: "O that they were in my situation! for I feel I have kept the faith. I have finished my course, henceforth there is laid up for me a crown which the Lord, the righteous Judge shall give to me." Speaking to his beloved wife, who was present and who attended him in his dying moments, he said: "Whatever you do else, O do not deny the faith!" He all the while expressed a great desire to depart. Brother Kimball spoke to him and said: Brother David, when you get home I want you to remember me." He exclaimed: "I will." At this time his sight was gone. The brethren present, being much attached to Brother Patten, endeavored to exercise faith for his recovery, and sought the Lord to spare his life. Of this he

was perfectly aware, and expressed a desire, that they should let him go, as his desire was to be with Christ which was far better. A few minutes before he died he prayed as follows: "Father, I ask Thee, in the name of Jesus Christ, that Thou wouldst release my spirit and receive it unto Thyself;" and then said to those who surrounded his dying bed, "Brethren you have held me by your faith, but do give me up and let me go I beseech you!" They then committed him to God, and he soon breathed his last, falling asleep without a groan.

His death occurred at 10 p.m., October 25, 1838. Thus it will be seen that he was connected with the Church only six years,

and during that time performed six or seven missions, and was foremost in the labors for the protection and welfare of the Saints; he was a man of great faith, and performed many miracles in the name of the Lord; he had many visions and dreams, and was very valiant in the testimony of Jesus and the work of God. This was an end to one who was an honor to the Church and a blessing to the Saints; and whose faith, virtue and diligence in the cause of truth will be long remembered by all who had the pleasure of his acquaintance, and his memory will be held in remembrance by the Church of Christ from generation to generation.

*Josiah Burrows.*

## IS MODESTY A SIGN OF MERIT?

IN looking at this subject in its different phases, we see cases which for the moment warrant us in the assertion that modesty is inimical to prosperity. For we see men who possess superior merit living in comparative obscurity, little known except by the few who by accident or close observation detect the scintillations of genius. And why? Because their modesty is greater than their ambition for fame. We must then admit that in all probability their prosperity would be greater if their modesty were less. It was this class of men that led Plautus to exclaim, "How often we see the greatest genius buried in obscurity!"

Again, we see those who are at best but a mote in the wide expanse, yet believing the whole earth and heaven created for them. They talk as though the whole world and all its inhabitants were inferior to them, and act as though the very elements were subject to their mandates. This class are generally possessed of what is sometimes called "cheek," but if a stronger term could be applied, they surely deserve it. Yet this, no doubt, sometimes is supplemental in cases of a deficiency in brains, for we often notice that where this quality is predominant, the possessor makes his

way through the world, while those he comes in contact with stand awed at his effrontery. To speak of modesty in connection with a character of this kind would be a libel on that virtue, for this is the other extreme. And yet this class of men will acknowledge that Sir A. de Vere was right when he said that "man should be ever better than he seems."

We then have the class which constitutes the happy medium, which is certain to be most admired, which in all cases is most enviable, and which at all times is most prosperous. In the economy of heaven a wise provision is made, that we are all either born with or acquire different ambitions, different likes and dislikes, different appetites and opinions, and different degrees of intelligence; for if we all aspired to the same eminence, had no conflicting views, and all stood on the same platform of intelligence, we would have but little to think about, write about, or talk about. Among the worthies who possess the virtue of modesty in the most admirable degree, we find the father of our country, her majesty the present Queen of England, and a concourse of others in the highest walks of life. Prominent among them is the Right Hon. John Bright, one of the greatest of England's living statesmen,

who stands prominent as an orator and is celebrated for his modesty. The language he uses in his finest oratorical efforts is always of the most simple and modest kind.

But most remarkable of all was Socrates the ancient Greek philosopher. Rarely if ever was man, either before or since, so renowned for his learning, such a peer in his generation, or so modest with such masterly achievements. Cicero affirms that "by the testimony of all the learned and the judgment of all Greece, he was in respect to wisdom, acuteness, politeness and subtlety, in eloquence, variety and richness, and in whatever he applied himself to, beyond comparison the first man of his age." Yet this great man always declared that he knew nothing. He was a terrible antagonist to those who professed to know so much, and thought themselves wise because they could discourse fluently, and of these there was not a few in Athens. Often when he would come in contact with one of this class he would step up to him professing ignorance, and entreat to be taught, would ask a series of simple questions and by the time the professor would get interested in teaching him, a web was formed around him by his pupil from which he could not extricate himself. His own admissions were proved to lead to monstrous conclusions; these conclusions he impugned but could not see where the gist of his error lay. The laughter of the bystanders bespoke his defeat. Before him was his adversary quite calm and apparently innocent of all attempt at making him ridiculous. Confused but not confuted he would leave the spot indignant with himself but more indignant with the subtlety of his adversary. Then if a man with the erudition of Socrates thought it best to be modest how much more should we when the best of us cannot claim one half his learning.

There are other men who will study hard, sacrifice health and happiness and devote a lifetime to some particular aim or object; and for what? Simply for fame alone! They have no desire to benefit others, no motive of good toward human-

kind. If in pursuance of their cause they happen to benefit some one all well and good, but all spirit of philanthropy is obscured by their all absorbing greed for fame. Others achieve great ends, advance science and lay a foundation for immense future benefit to mankind and pass from mortality in comparative obscurity, their names are chronicled as passed from this stage of action, the busy world reads and casually passes the matter by, but few, save their most immediate associates, recognize in them the stamp of genius. For a time their tongue and works are silent, but as time rolls on and the evidence of their genius is circulated, as blood repulsed by the heart circulates by degrees till it reaches the furthestmost extremities of the body, their influence is felt, a new day dawns, in works they live again; but this, the second life, is not contracted to the allotted age of mortal man, no, but is immortalized by the genius of departed years. Who knows then but what this morning's sun dawned upon some more towering intellects than ever before graced the imperial footstool? Why is it that the scientist, the author, the inventor, and the poet pass away, while the world is yet ignorant of their merit? Is it because their work is of an inferior grade? No. Is it because if made public it would be unpopular? No. It is simply because the mantle of modesty covers their illustriousness.

In conclusion, then, I will say that modesty is certainly a sign of moral excellence, and moral excellence a merit; and while modesty is not essentially a sign of merit, we must all admit that the possessor is certainly meritorious. *H. J. S.*

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Be noble! and the nobleness that lies  
In other men, sleeping, but never dead  
Shall rise in majesty to meet thine own.

—*Lowell.*

We are soul-bound. What though through  
prison bars  
We hear the distant roaring of the sea,  
And catch the golden glory of the stars,  
And dream, like clouds and ocean, we are free!  
At best we do, with foolish intent,  
But gild our chains and call them ornaments!

## APOSTASY.\*

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. \* \* \* And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Peter II, 1-4.

HAVING shown how heresies were introduced into the Church from Pagan Greece and Rome, we will now proceed to further examine the strength of the argument of unbroken succession, from apostolic times until the present. Reference must necessarily be made to details which are not pleasant to contemplate, but the diamond of truth is often hidden under a mass of rubbish, and here we must demolish the refuge of lies, that our position, viz., that there was to be a new dispensation, new revelation, and a re-bestowal of the Holy Ghost upon men, may appeal to the judgment with full power and enforce conviction. The estrangement between the two cities—Rome and Constantinople—continued to grow. The pontiff of the latter place not only claimed the primacy in the Eastern churches, but also maintained with vigor that he was in no wise inferior to the bishop of Rome.

The lives of Symmachus and Laurentius are samples of the bishops of these two leading cities. Each considered himself the regularly constituted pontiff, and accused the other of abominable crimes, and not without the appearance of truth. Symmachus was finally pronounced innocent, but this did not end the conflict which continued to rage with unabated fury until the ninth century, when it ended in a complete disruption of the Greek and Catholic churches. The last quarrel was between Photius and Nicolaus I and their respective followers. The disagreement was at first private, but they soon managed

to make the controversy a public one, by making an issue of such important (?) and vital (?) questions as, first—fasting upon the seventh day of the week; second—the use of cheese and milk the first week in Lent; third—the marriage of priests; fourth—whether any besides the bishop could anoint the baptized with oil and confirm; fifth—whether the Holy Spirit came from the Father only, or from Him and the Son. It is pertinent here to remark, that the Catholic and Protestant churches of the present time embody in their forms of worship many of the ideas so warmly discussed in the past, when the sunshine of truth was extinguished and Cimmerian darkness reigned supreme. Allowing, for a moment, the claim that the Sees of Rome and Constantinople were divinely commissioned, their power and divine authority departed from them when they descended to nonsensical wrangling over trifles. "The Spirit of God will not dwell in unholy temples," and "As with the priest, so with the people." The distinguished authority we have before quoted has the following to say upon the corruptions of the clergy in the sixth century: "The barriers to the primitive simplicity and truth being once violated, the state of theology waxed worse, and the amount of the impure and superstitious additions to the religion of Christ is almost indistinguishable. The controversialists of the East continued to darken the great doctrine of revelation by the most subtle distinctions and with the jargon of their philosophy. Those who instructed the people made it their sole care to imbue them more and more with ignorance, superstition, reverence for the clergy, and admiration of empty ceremonies, and to divest them of all sense and knowledge of true piety. Nor was this strange, for the blind, that is, persons for the most part grossly ignorant and stupid, were 'leaders of the blind,' and concerning them in the eighth century he chronicles the following: "During this century true religion was buried

\* Continued from page 428, Vol. V.

under a senseless mass of superstitions, and was unable to raise her head." Nor did matters mend, as time passed by, among these religious mongers. The popes used every means in their power to increase their authority and the jurisdiction of the clergy, that they might hold, through themselves and bishops, the recreant laity in check by the fear of excommunication and eternal punishments; and furthermore, to restrain and keep in submission the counts, dukes and knights, who had according to fashion, become members of the church, and even those who had not identified themselves with Christianity. Thus we see the aggrandizement of the clergy, especially the bishops, was more the result of civil prudence or state policy than of superstition. In addition to their political prestige and landed possessions, they found time to dispute upon theology, nor did they scruple to take the lives of their brethren who differed with them. Many, especially in the West, gave themselves up to every species of luxury, vice and sensuality; nor were those who were flagrantly wicked ostracised from society, but were met and welcomed as beings of a superior order. So universal did lust and avarice become, that councils convened to reprove the clergy and their actions. The council of Pavia, A. D. 850, canon third says: "It is our opinion that bishops should be content with temperate meals and should not urge their guests to eat and drink, but should set examples of sobriety. The council of Aix-la-Chapelle A. D. 836 forbade bishops getting drunk. It further states, with reprobation, the fact that some of their compeers neglected their duties and traveled for the love of avarice and pleasure. It complains that the inferior clergy kept women in their houses to the great scandal of the ministry. It says the nunneries (which were many and had many inmates) more resembled brothels than nunneries. The council of Mayence A. D. 888 forbade the clergy to have females in their houses, for even with blood relatives there had been criminal acts of intimacy." We leave these unpleasant

details and will give a quotation more general in its nature. Writing upon the teachers and government of the church in the eighth and ninth centuries, Moheim says: "That those who in this age had the care of the church, both in the East and in the West, were of very corrupt morals is abundantly testified." "Few of those, in this century (the ninth) who had been raised to the highest station in the church, can be commended for their wisdom, learning, virtue, or other endowments proper to a bishop." The greater part of them by their numerous vices, and *all* of them by their arrogance and lust of power, entailed disgrace upon their memories. Paul has declared that man is the head of the woman, and it has been the prerogative of man to hold the priesthood. The priesthood has been likened to a chain, any link of which, if lacking, would destroy the succession. A woman then, in the papal chair, would be an imperfect—or rather, no link at all in the endless chain of the priesthood. Abundant authority has testified that, between Leo the fourth, who died A. D. 855 and Benedict third, a woman who concealed her sex, had assumed the name of John, and by her learning and piety gained the pontifical chair and governed the church for a time. She is commonly known as the papess Joan. For five centuries subsequently the witnesses to this extraordinary event are almost without number, and, in truth prior to the reformation by Luther, the circumstance was not considered doubtful or disgraceful to the church. In the seventh century, some learned men by comparison of dates, attempted to invalidate the testimony on which the truth of the story depends. But still there are many who give the report full credence. The circumstance must have had some foundation in fact, and Dr. Murdock a learned ecclesiastical historian concurs in this belief, and states that her sex became known by her becoming *enciente*.

The power of the Roman pontiffs continued to be augmented with great rapidity. The authority of the clergy was curtailed. The power of the bishops

to sell indulgences was prostrated and was assumed by the pontiff. The authority of ecclesiastical councils which had exerted so much influence in regulating and changing the forms of religion was notably diminished. Kings and emperors allowed their rights in matters of religion—which had been handed down from Charlemagne—to be almost insensibly taken from them. Many believed the doctrine that the bishop of Rome was constituted by Jesus Christ to be a legislator and judge over the whole church. Upon this subject Mosheim speaks as follows, page 296. "To bring men to listen and assent to this new system of ecclesiastical law, so very different from the previous system, there was need of ancient documents and records, with which it might be enforced and defended against the assaults of opponents. Hence the Roman pontiffs procured the forgery, by their friends, of conventions, acts of councils, epistles and other documents; by which they might make it appear that, from the earliest ages of the church, the Roman pontiffs possessed the same authority and power which they now claimed. Among these fraudulent documents in support of the Romish power, the so-called Decretal epistles of the pontiffs of the early centuries hold perhaps the first rank. They were produced by the ingenuity of an obscure monk who falsely assumed the name of Isidore, bishop of Seville. Of similar origin and value are the decrees of a Roman council said to have been held under Sylvester (A. D. 324), but which was never heard of by any one till the ninth century, and than which nothing could be better entitled to enrich and exalt above all human authority the Roman pontiff." Pope Innocent III did more to increase the papal power than did any of his predecessors. He published seventy decrees, and, among other things calculated to increase the importance of the pontiffs, he added some doctrines which before had been mere matters of opinion, but which he announced as articles of faith. Innocent conferred the name of Transubstantiation upon the Sanchrist. He also re-

quired it to be held as an article of faith and a divine ordinance that every one is bound to confess his sins to a priest.

Concerning the universal corruption of religious teachers, Mosheim has the following to say, page 400: "Wherever we turn our eyes we discover traces of the dishonesty, ignorance, luxury and other vices with which both the church and state were contaminated by those who wished to be regarded as presiding over and taking the lead in religious matters."

Much might be written upon this part of our subject, but more would not comport with the space we have allotted to it. Dr. Priestly, in his "Corruptions of Christianity," gives a complete but concise history of the growth of the papal power, and we refer students of ecclesiastical history to his work. We will only make one quotation from page 339, Vol. II: "There is no giving one character to a set of men so numerous and so various as the popes have been; but in general, since they have become sovereign princes, they have had all the follies and vices of other sovereign princes, and have spent their revenues in the same manner; more especially (as their power was short and their office not hereditary) in enriching their families and dependants. At our period they were, for *many successions*, monsters of wickedness; using every art, and making no scruple even of murder to gain their ends. A man more abandoned to vice of the most atrocious kinds than Alexander VI was perhaps never known, and Leo X, the great patron of learning, was exceedingly debauched, and probably an atheist."

Our quotations are historical facts, which have never been successfully contradicted, and in face of them we cannot see how the claim made by the Catholic Church of apostolic succession is consistent or reasonable. Concerning other churches—offshoots from Catholicism, we have something yet to say.

J. L. Robison.

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If every year we rooted out one vice, we should soon become perfect men.

## A DUTY OF PARENTS.

THE Latter-day Saints claim to be the most enlightened people upon the face of the earth, and have greater responsibilities placed upon them, because they are possessed of greater light. "For where there is much given there is much required." The full benefits of the Gospel are to be derived by living up to all the requirements of the Priesthood. The Gospel plan is so arranged that a member will receive all he works for. If you live in strict accordance with the same, you certainly will be endowed with greater light and knowledge, will be the possessor of greater blessings than one who only observes a few. Every Latter-day Saint, should understand for themselves what is required of them. Men who have been in this Church any length of time, and are not acquainted with their duties have been rather dull scholars, they have not applied themselves as they should have done. The principles of the Gospel of Christ are calculated to improve and prepare us for a more intelligent sphere. The Lord says: "The Glory of God is intelligence;" and if we ever expect to dwell with Him, we have to be in possession of more intelligence and refinement than we are to-day. In the first place we should understand for what purpose God has placed us upon the earth; if we only came by chance, or through the infinite wisdom of Him who dwells on high, and what He expects us to do, if we ever again return into His presence. We all understand as Latter-day Saints for what purpose we came here. But we are as apt through our fallen nature to err and be lead astray as any other people, unless our duties are continually placed before us. There are certain conditions, which have to be complied with, to ensure us an exaltation. A member must be acquainted with the same and obey them if he expects to gain a "celestial glory."

Joseph Smith said, "we cannot be saved in ignorance." If we ever dwell again with God we have to obey all the

laws and ordinances of the Priesthood; he has not given it to us to treat lightly, nor do as we please with it. Every man who has embraced the Gospel is expected to live up to it, to the best of his ability. There is more responsibility resting upon us as members than we are really aware of; we have made covenants with God that we will obey, and live in strict accordance with the truth we have embraced; if we do not, then we become the transgressors and covenant breakers, it would have been better for us, had we never heard the Gospel; for where there is no law there is no requirement. We should endeavor to teach our youth in there infancy the pure principles of the Gospel. Teach to them the necessity of obeying the same; get good principles instilled into their minds, and they will not depart from them, the time will come when they will not only thank you, but rise up and call you blessed; you have taught them to revere the God of heaven, whereby they can ascend into His presence, be crowned with crowns of immortality and eternal lives. The youth are very apt in creating a desire or habit for things which are obnoxious to the principles of truth. We should be very careful not to do or say anything wrong which is likely to be imitated by them. The example we place before them should be one that we are not afraid to advocate and sustain, one of morality, reverence, truth and Godliness. The tobacco and liquor users, do not only injure themselves, but are the means of spreading this evil. "How do I," says one, "injure you in taking a drink of liquor, or smoking a cigarette?" You disseminate an evil influence among the the young who have not attained the stamina to thoroughly combat against those things. They say you use those things and are called a good Latter-day Saint, why cannot we do the same; if it is bad for a boy, it is worse for a man, for his reason and resistance ought to be more developed. Any father who uses

strong drink, tobacco, tee and coffee, cannot have that influence which is necessary among his children. Any member of this Church who is raising up a family, should be ashamed of the manner in which he is advocating and sustaining the Word of Wisdom, which permits his own tampering with and using these things prohibited.

The results of this evil are greater than we can now imagine. The children of the Latter-day Saints are not exempt from the evils that are going about among the nations. How can we expect to have dutiful sons and daughter, when we do not teach them correct principles? The sin will most assuredly rest upon our own heads. I think the time is nigh at hand, when we will have to live nearer to God, than in the past, when tobacco, tea and coffee and liquor will only be used as directed and set forth in the revelations; this is an important question with the Latter-day Saints. The spirit of God, does not and cannot dwell in a tabernacle polluted by the stench of strong drink or tobacco. If we want him our constant companion we must fit and prepare this tabernacle for his reception. The world is trying to mislead the youth of Zion, introducing sectarian schools and other places of attraction to divert their attention from correct principles. If we fail to teach them, these false doctrines will have the more weight; the human mind is ever grasping for some thing upon which to feed, and as a general rule will

adhere more quickly to things that are not of God. Then the importance of training the young in correct principles. The hope of Zion, and the further progress of this work depends largely upon the youth of these mountains; then why not fit and prepare them for this work, that they may be qualified to follow in the path of their predecessors and magnify their callings respectively. There are no parents, I think, who would not wish their children to do well, to be called to honorable and responsible positions in the Church; it lies in the careful training in which they may be schooled. Then we have no alternative left but to educate them aright, and the result will follow. We then can have a clear conscience before God and all men, that we did our utmost, to the best of our knowledge which God had endowed us with, to instruct them aright. There are other principles of the Gospel which we should not forget, for they are necessary, we cannot become perfect unless we obey them all. God has not given a commandment to the children of men that they could not keep, with the aid and assistance of His holy spirit. Let us so purify and train ourselves that we may be capable of teaching others, and God will bless us, and open our understanding and increase our capacity for learning. *Vaux.*

Hope is like the cork to the net, which keeps the soul from sinking in despair.—*Watson.*

## A FEW THOUGHTS.

THERE is a supposed increase among the young people of a class of persons known as free thinkers or infidels. The study of the causes which have led to this condition, so far as it exists, is interesting and instructive. There are many things which foster a disregard for God and His laws. These are of such a nature that a person may be led ere aware of it into a state of unbelief. One of a studious nature, who, having never stud-

ied deeply the teachings of the Gospel, may, by the great contrast between the teachings of modern Christianity and those of the Bible, be led to disregard either of them. In the study of any question, it will not do to accept assertions as facts. The fundamental principles must be reached. Both sides of the question should be carefully and earnestly canvassed. Sophistry in argument should be set aside. By the study

of false Christianity, with the expectation of finding a complete foundation of truth, we would stand upon a wrong basis, and our conclusions would be faulty. The taking for granted that so-called Christianity is truth and the whole truth, and afterwards finding out that such is not the case, is, in my opinion, often the cause of unbelief in the Bible. Others doubtless are misled through the claim that the Bible contains contradictions. If they would consider the work of uninspired men in the translations which the Bible has passed through, they would see the reasons for the contradictions, and their faith would not weaken. While looking at these things, they should not fail to put in contrast the wonderful fulfilment of the prophecies containing them, as also the beauty, power and harmony of the principles it teaches. In respect to the divinity of the Bible, the Latter-day Saints have more evidence than any others on the earth. They can see in events of recent date the fulfilment of prophecies uttered hundreds of years ago. They can prove the Gospel by its fruits, knowing that blessings received to-day are similar to those described as formerly being with God's people. This faith is thus confirmed in the Bible.

They can demonstrate to a nicety, the divinity of the Book of Mormon, by the testimony of living witnesses and by an abundance of collateral evidence. Having proved the divinity of the Book of Mormon, by it they can defend the Bible as a divine work, thus the Book of Mormon evidences the divinity of the Bible and *vice versa*. Among prophecies in the Bible worthy of especial notice are those concerning the restoration of the Gospel in the last days, and the gathering of Israel. It is beyond the power of human ability alone, to foresee so many years in the future, the gathering of God's chosen people as it is now progressing. It is evident that the words contained in the twenty-ninth chapter of Isaiah are inspired. The description given of the condition of mankind regarding God and His servants, the announcements of God's designs per-

taining to His marvelous work, are so plain and couched in such clear language that their fulfilment after so many years have passed away is indeed strange. The book has come forth as described, the meek have increased their joy in the Lord, the eyes of the blind have been opened, the deaf have heard and thus have the words been literally fulfilled. It is evident that many things taught by the Christian world are not in accordance with the Bible teachings. This condition of things rather than prove the Bible not divine is evidence of its divinity, since the Bible speaks of a time when a form of godliness "should exist, and of a falling away, and that sound doctrine would not endure, etc." In clear terms portraying an apostasy from the principles of the Gospel. Some persons claim that the account given of our Savior is mythical, and that the accounts given of a similar person to that of Christ in various heathen records are of earlier dates, and that the Scripture story is an imitation.

President John Taylor shows clearly in the appendix to "The Mediation and Atonement," that the ideas of the various heathen nations concerning Christ, arose from the teaching, during the early ages, of the servants of God relative to the coming of Christ. In the course of time the ideas of people became pregnant with the belief that Christ had already come. Causes for this can be found in the fact that the early races passed through many changes in their characteristics as nations. They were also very much dependent upon tradition for their knowledge of events transpiring before their own time.

The saving of the people and animals in the ark is often ridiculed by the Bible scoffer. When the plan of salvation is studied, and the creation both spiritual and temporal, of the various orders of intelligence upon the earth considered, the Bible account of the flood will be more clear. We learn from the teachings of inspired men, that all things were first created spiritually. It is evident that the organization of animal life, in a temporal existence has been taking place during all

the periods of time since Adam's fall to a mortal condition. It is recorded that the flood took place in a very early day. When the flood came, there can therefore be no doubt but that there were fewer varieties of animal or vegetable life upon the face of the earth. Hence the difficulty in regard to the ark vanishes, and man's wisdom by the light of truth is shown to be folly.

It is said that some individuals have doubted the existence of God because of the loss of their children in death. If

they would learn that there is a continuance of life after this, that death is but a change from one state of existence to a better, and that a union with those who are near and dear to them would be effected by a proper course of life here, they would not so readily question God's goodness or as some do, His existence. We will learn in time to come that our ideas of justice are far too narrow. It may come to us, by and by, that the greatest good has been done us and the dear ones passed away.

*John E. Carlisle.*

## THE MAHDI.

THE capture of Khartoum, the stronghold of the Soudan, by the Arabs, and the death of General Gordon, have drawn more attention than ever to the man who leads the fight against British occupation. The generally received account of this zealous chief, and certainly obstinate defender of his country, is the following:

Mahomet Achmet, otherwise known as the Mahdi, is a native of the province of Dongola. His father was Abdullahi, a carpenter by trade, who in 1852 left Dongola and went to Shendy, a town on the Nile south of Berber. At that time his family consisted of three sons and one daughter, called, respectively, Mahomed, Hamid, Mahomet Achmet (the Mahdi), and Nurel-Sham (Light of Asia). At Shendy another son was born, called Adullah. As a boy, Mahomet Achmet was apprenticed to Sherifed-deen, his uncle, a boatman, residing at Shakabeh, an island opposite Senaar. Having one day been punished by this uncle, he ran away to Khartoum and joined the free school, or "Medressu," of a fakir (learned man, head of a sect of dervishes), who lived at Hoghali, a village east of and close to Khartoum. This school is attached to the school of Sheikh Hoghali, the patron saint of Khartoum, and who is greatly revered by the inhabitants of the town and district. The fakir, although he keeps a

school and feeds the poor, derives a very handsome revenue from the gifts of the pious. He claims to be a descendant of the original Hoghali, and through him of Mahomet.

Here he remained some time studying religion, the tenets of his Sheikh, etc., and after a time he left and went to Berber, where he joined another free school kept by a Sheikh Ghubush, at a village of that name situated nearly opposite to Mekherref (Berber). This school is also attached to a shrine greatly venerated by the natives. Here Mahomet Achmet remained six months for the purpose of completing his religious education. Thence he went to Aradup (Tamarind Tree) village, south of Kana. Here in 1870 he became the disciple of another teacher or priest, Nur-el Daim (Continuous light). Nur-el Daim subsequently ordained him a sheikh, or fakir, and he then departed to take up his home in the island of Abba, near Kana, on the White Nile. Here he began a course of asceticism by making a subterranean excavation, into which he made a practice of retiring, to repeat for hours one of the names of the Deity, and this accompanied by fasting, incense-burning, and prayers. His fame and sanctity by degrees spread far and wide, and Mahomet Achmet became wealthy, collected disciples, and married several wives, all of whom he was careful to select from the

daughters of the most influential Baggara sheikhs and other notables. To keep within the legalized number (four), he was in the habit of divorcing the surplus and taking them on again according to his fancy.

About the end of May, 1881, he began to write to his brother fakirs, and to teach that he was the Mahdi foretold by Mahomet, and that he had a divine mission to reform Islam, to establish a universal equality, a universal law, a universal religion, and a community of goods; also that all who did not believe in him should be destroyed—be they Christian, Mohammedan, or pagan.

An ancient prophecy was brought forward, or invented, which seemed to point to Mahomet Achmet by positive signs of race, tribe, date of birth, and personal appearance as the prophet by whom the power of Islam was again to be raised to its former glory, the Sultanate restored to the orthodox line of descent, and the power of the "infidels" crushed.

Gradually he collected the tribes about his banner, and for more than two years his army slowly advanced northward, gathering strength as it went, and easily overpowering its enemies. Not long ago, and soon after General Gordon had arrived at Khartoum, it is said that the Mahdi indicated a strong desire for peace, but his most powerful allies, Osman Digna among them, declared themselves for war to the last, or until the English retired from their country.

The story of this Arab leader partakes much of the flavor of an Oriental romance. In some points it bears a striking resemblance to the history of the great founder of the Moslem faith. That a petty sheikh, a fanatical priest, should be able to instigate a war of most formid-

able proportions, to gather and maintain armies that put to flight the Egyptian forces with scarcely an effort, and has fought protracted battles with desperate courage against the flower of the British army, opposing spears and scimitars to the most improved repeating rifles and Gatling guns, would have been impossible had not the "Prophet's" schemes been aided by the most intense religious fanaticism and by political circumstances outside his control; it being even probable that at Constantinople there lurks much sympathy for his movements in the very palace of the Sultan.

The portrait of the Mahdi represents a man of the Arab type, whose habits are contemplative and ascetic. The head is evidently large and well developed in the anterior parts, especially the reflective region, and the temperament inclines much towards the melancholic side of the bilious. Such a cast of expression naturally belongs to the bigot, or the enthusiast, or the monomaniac.

From an Italian correspondent, we have received the following brief but characteristic description of this doughty son of the desert: "The Mahdi is a man of forty years, of a medium stature, extraordinarily meagre; dark complexion, eyes and beard black as coal, with his cheeks furrowed with three vertical incisions each. Dressed with a large cotton shirt, with the head covered with a turban, his feet fitted with wooden sandals, he continually husks with his meagre hands, (like those of a mummy,) a rosary with ninety grains, corresponding to the number of the divine attributes."—*Selected*.

If he be only rich, a very barbarian is pleasing.

## RELIGIOUS UNREST.

MINOT J. SAVAGE is called the "creed Iconoclast." He is to religious doctrines what Robert Ingersoll would be to religion itself. Whatever may be Mr.

Savage's nativity, he is now a Bostonian and is presumably imbued with the Bostonian literary ideas and train of thoughts. He is a Unitarian minister

and to his name is prefixed the significant, if not in this instance appropriate title "Reverend." It was my fortune to hear him twice while he occupied the pulpit of "All Soul's Church," Washington. I use the word fortune as one applies it to any opportunity afforded for the gratification of a desire to see something unusual, or hear something strange. Preparations had been made for a large attendance, giving evidence of the popularity of the reverend gentleman; and the number present proved the preparations had been well taken. Every seat was occupied. He held forth twice. In the morning his subject was "Religious unrest, or paradise lost and regained;" a very dramatic title one must admit; while that of the evening was but little less dramatic, being "Law and magic." It would probably be presumption of the most flagrant type for a person of as little erudition on general topics, as deficient in scriptural doctrines, and as ill prepared as the writer to combat the argument of one so noted as Minot J. Savage. But I was an attentive listener, and no one present could have been more interested or agreed more heartily with some of the speaker's assertions. Still I could not avoid a difference of opinion with many of his conclusions, nor resist the conviction that his position was unwisely taken, if his intention were to construct a strictly logical and irrefutable argument. The objection was greater to the matter of "Religious unrest," than to "Law and magic," and that fairness may be maintained, a brief summary of the discourse on the former topic is given, his texts were Genesis, ii, 16, 17, and iii, 22-24; Hebrews, xi, 16, and Revelations, xxi, 10-13, 25, 26.

"Before I go any farther," he said, "I want you to notice the significance of the unusually long text. The first part shows us a lost Eden; in the middle we see that the struggle of life is but a journey; while the last part of the text, shows us an ideal city, full of glory and of peace, open on all sides, the common home of all nations. We need not trouble ourselves this morning with the

strange and ominous way in which these *myths* have grown, neither need we trouble ourselves with the distorted, unjust and cruel meaning which traditional orthodoxy has extracted from them; I have a different end in view." Youth, he held, was the eden of life, the bliss of ignorance, the repose of childish and easy innocence. Experience; the awakening from youthful ignorance, was the fruit of the tree of knowledge, to eat of which—and all must eat—was to drive the partaker out of Eden. The struggle to regain the lost Eden was the long journey which all humanity is traveling, while the celestial city, with its walls and gates on all sides, is the hope of all who have still the heart to work on. "We are out of Eden; there is no use disguising it, and we must now seek for the better country. There are many people—the world is filled with them, who do not like to be disturbed; who would rather rush back into the old period of quiet, and ignorant repose; who look upon the breaking down of old creed theories and the establishment of truths before unknown, which keep people perpetually in doubt, as intolerable. "If you listen to a large part of the discussion in orthodox reviews and newspapers you would suppose that Herbert Spencer and Darwin, and Huxley and such men were alone responsible for the unrest of the modern world; that men and women might have lived on forever in the quiet Eden of the old faith, and that it would still have remained true had these men said nothing about it. But these men have not made the new ideas true nor the old ones untrue. Copernicus did not make the Ptolemaic theory of the universe false and so wilfully disturb the old world; nor did Galileo cause the earth to revolve round the sun and so change an immutable law of nature. These men discovered truths that had always existed and only told the people of facts that had been facts forever. Modern science does not destroy the truth of the origin of man in Eden, and create another truth, of the antiquity of the race, so upsetting another truth on which the whole theologi-

cal scheme of Christendom has rested, the fall of man; it only found out that the modern view had always been true. Darwin did not create the fact that man had descended from the animal world, it had always been a fact; so modern Unitarianism did not create the fact that Jesus was a man like other men; it did not create the fact that the Bible is not infallible, and that hell is a hideous dream; it did not create the fact that this is a universe of law not to be interfered with by the whims of men, even though these whims take the form of prayer. The fact of our modern unrest and uncertainty in religious matters is plain. That a deeper, broader and higher knowledge in God's universe is the cause of it is also plain. It has been found that the ideas of the past about the world, about God, about man, about how the world is governed, about sin and evil, about death and the future, it has been found, I say that these ideas have been in whole or in part mistaken or false.

"The old ideas, then, no longer fit our thoughts. We cannot rest in them any more than we can rest in the old idea that the sun revolves around the earth. To lead us out of the religious unrest of the age, we need four things: first, satisfaction for the intellect, which is to be found in seeing that our thoughts about things agree with facts; second, satisfaction for the heart, and this implies some worthy object on which to lavish our lives; third, we need satisfaction for the conscience, and this can only be found in seeing that justice and right are a part of the nature of things; fourth, we need room for the spiritual nature to unfold its reverence, its aspirations and its hope." In conclusion Mr. Savage said: "Let us now glance at some of the main features of our 'new and better country.' We have indeed found a home for the mind. *We know right from wrong.* We have discovered an order in the universe that satisfies the most exacting intellect. We have found a home for the heart—love toward that power which moves through all things. We have also found a home for the conscience. The power

that works in and through man is 'a power that makes for righteousness.' And once more we have found a home for the spirit. Instead of denying the spiritual nature of man, it seems to me more likely that the upshot of science is to bear evidence of the fact that the infinite universe is spirit life throughout." And that is all Mr. Savage's conclusions lead him to expressing; that such a result "seems" probable to him.

So much attention has been paid to the synopsis, to make it just, that it necessarily occupies considerable space. It is the plain, frank admission of an eminent reverend, I will not say "divine"—of the unrest felt in civilized countries; it is an attempt to explain that this very doubt and uncertainty is the most satisfactory condition. Were it true that all things Mr. Savage assumes as facts are indeed facts, then what he says, in the main, could generally be accepted as the ripe conclusions of one who had placed his trust in conditions which are undisputed. But men as wise, as learned, as frank, as full of intellect, and who, withal, have devoted just as much time to all these topics, entertain views diametrically opposed to this noted destroyer of creeds. This is a fact, unquestionably; so that, while the exceptions I may take to Mr. Savage's position, may be those of one who is not his equal, I have the satisfaction of knowing I am at least on the side of those who are Mr. Savage's peers intellectually, and his superiors in the depth and breadth of erudition. It seems incredible that a man, thorough in his training and education, should be so extremely slipshod in his teaching. In the first place, he is dogmatic. While he insists that all those who believe in creeds, hang to doctrines, or to ideas absolutely false, it is evident, from his whole address, that the bare idea of his being in error, is not entertained for a second. He had a habit all through the so-called sermon of calling particular attention to his points. "I wish you to notice this," or "I call your close attention to what I am now about to say," at which he would give utterance to a

statement of what he assumed to be an invulnerable fact. It may be that he has reached that enviable position, attained by no other human being who lives in this age, where a bald, and unsupported assertion by him carries the force of an argument supported by indisputable facts; but even were this true, a logician would hardly be guilty of such an unpardonable violation of the rules which guide him as a logician. As for example, he says: "We need not trouble ourselves with the way in which these strange and ominous *myths* have grown." That settles it, I assume they are myths; disputation, therefore, must be childish. Again: "Darwin did not create the fact that man has descended from the animal world; it has always been a fact." Can bigoted assumption be called upon to give a more unequivocal evidence of individual egotism than is to be seen in these few words. If I know anything, it is that scientists themselves claim little, if any more, for Darwin, than that his conclusions form a very or a most plausible theory; but it remains for Mr. Savage to give utterance to the bald assertion that Darwin's views are an absolute fact; and consequently established beyond the peradventure of a doubt. Still further: "It did not create the fact that hell is a hideous dream." It did not create the fact, for the simple reason that few people claiming to be really religious would have the temerity to assert such propositions as facts. I do Mr. Savage no injustice when I assert that his whole discourse was after this manner. With equal propriety (and a like amount of dogmatic assumption) I could lay down endless propositions, just as Mr. Savage does, and overturn every thing, or every "fact," as he would put it—that is now admitted by others as well as by this reverend gentleman himself. That this is a universe of law, I have not yet heard contradicted, nor that the whims of men called "prayer," could change its laws. Mr. Savage overlooks, wilfully or otherwise, the truism that assumption, is accepted by all intelligent people—and it is to these he seems to appeal, as a spurious logical compound and is

nowhere taken as legal tender by persons who claim to be logicians. The man who utters false coin is a counterfeiter; he who utters spurious doctrine, is a false prophet.

The necessary outgrowth of a position which is based upon assumption, and here let me say that a logical theologian accepts, and asks no one else to accept, as granted, anything. He proves everything as he goes; every advance is made upon reasonably sure and unequivocal ground; he need not retrace his steps; he seldom trips; he rarely sees the framework by which he ascends tottering under his feet as he advances, or crumbling into the dust when called upon to sustain the weight of another mind—the necessary outgrowth of such an assumption, for the sake of plausibility, is that the individual shall set up unreal conditions, and proceed with show of great intellect, and power and logic, to demolish them. It is like the clown who wrestled with a stuffed, or a straw man; it is so easy to lay such an adversary out; but it is degrading to an intelligent man; it is an inglorious and joyless victory even for a simpleton. Mr. Savage chooses a text upon which to base his argument from the Bible; and then turns and refers to it as a "myth," further on declares that certain things "did not create the fact that the Bible is infallible." Would any man, in cool earnest, be guilty of such a piece of trickery? He predicates his discourse upon extracts from the Bible, and then, to maintain his position, finds it necessary not only to question the fallibility of the source of his ideas, but also goes to the extreme of asserting unequivocally that his texts are myths. Such a thing, from a great creed annihilator is beyond patient contemplation.

"We know right from wrong," he says. Then why this unrest? The aim of life, no matter from what point of view this grand and universal scheme is considered, is two fold. To know right from wrong, and to do that right when we have learned it. The sum of human and of immortal happiness is to be realized only when this knowledge is

attained. This cannot be gainsaid, if, then, we know "right from wrong," why, this unrest? The assertions contradict themselves on the face. One must indeed be carried away with himself, who loses sight of a fact so palpable. He says: "The fact of our modern unrest and uncertainty in religious matters is plain. That a deeper, broader and higher knowledge in God's universe is the cause of it is also plain." Permit me again to resort to Mr. Savage's method and invite attention to the preceeding sentence. Bald, unsupported assertion again, without even the disguise of an attempt at proof. It is a "deeper, broader and higher knowledge of God's universe" that all seek for; in the possession of that knowledge lies the fruit which is to teach mankind good from evil, to know which is to open to humanity the heavens of eternal happiness. If that is true, and I do not prove it, I simply follow the example of the illustrious gentleman whose sermon is the subject of this crude article—if this proposition is true, the "deeper, broader and higher knowledge of God's universe" to which man attains, should be cause for deeper, broader and higher joy, as it holds still more temptingly, makes still plainer to the view, that elysium of eternal bliss which awaits a realization of the aspiration of mankind in the possession of the knowledge of good and evil. Arguing therefore, from the same premises as Mr. Savage, a conclusion, however wide in its difference, is obtained, and as a necessary corollary, it follows that the growing unrest and uncertainty in religion is due to the fact that the man is departing from the "broader, deeper and higher knowledge of God's universe," a knowledge which includes all science, but which is by no means included by all scientific theories, however much, and with whatever singular emphasis, men may endeavor to make their own unsupported and dogmatic assertions, pass current for established fact. Mr. Savage's last assertion is therefore a flat contradiction on its face.

The object of a discourse, taking the

definition generally accepted, is twofold. To enlighten those who hear, and to bring comfort and consolation that will lead to better walks in life, to noble resolves, and to higher and more determined aspirations. Judged by this standard what merit does Mr. Savage's so much admired address possess. Has it the merit of presenting anything new? It does not contain an idea that has not oft been advanced. Does it afford comfort, or inspire a determination to a higher and a better walk in life? He points no way; he deplores the cowardice of ministers, who—lest they too, should renounce their creeds, if untrue, to satisfy the promptings of their hearts—close their ears and plod on, forever dreading they shall be forced to an avowal of the unsettled condition of their own minds, and be dragged into the whirlpool of unrest which is so rapidly engulfing all. He deplores the unrest, but offers not one consoling word; he gives no ray of hope, seeing which the weary of heart and the anxious of mind may take courage and have ground for the exercise of that hope on which he would have them lean. He says the unrest, as a plain fact, is due to the "broader, deeper and higher knowledge of God's universe," and he yet urges in the very face of this declaration, the singular assertion, that this knowledge has resulted in the discovery of "an order in the universe that satisfies the most exacting mind." This is absolute nonsense. It is impossible that, holding the views he entertains, one grain of comfort should be imparted to his hearers. He but confirms the unrest he laments; but adds to the deepening gloom by which such pretentious sophistries are surrounding struggling humanity. What appeal does such a sermon make to poor weak ignorant mankind? Of what comfort is it to those not possessing and unable to possess any of the breadth of knowledge about God's universe, regarding which Mr. Savage speaks in such inspiring terms? Is it a consolation for them to feel that their only hope is fallen to nothing, and they are left in a world of doubt, unrest and

deathly uncertainty? Mr. Savage himself will admit that the highest type of order, is the universe, full of law, of facts, of forms; and yet when mankind would lean on these, following and emulating the supreme type, he attempts to annihilate their forms, to leave them without anything in which they can rest, closes the future, shuts the door of hope, and then says they are better off, and all this damning doubt has been brought about through a "broader, a deeper and a higher knowledge of God's universe." The moral basis is gone, there is remaining nothing on which the educated or the uneducated Christian can rely.

Much could be excused in Mr. Savage if, for the hope he would destroy, there were substituted something to take its place; an anchor that could be cast into religious waters, and stay ships that must otherwise float off into unknown and unnavigable seas, and be forever lost. As long as mankind inhabits this earth, just so long will there exist the relative distinctions and differences in human beings. Educate, however thoroughly you may, the masses, there will be those still far beyond them in intellectual capacity, who will still speculate widely and hold out principles for life guidance which would be fatal to those not educated to the standard these so-called unreliable men established. Human intelligence is, and always must be halting, and only by divine light, by the fear and the hopes which a faith in the future imparts, can the will and tumultuous cravings of the flesh be controlled. Mr. Savage may think to the contrary, but the very best friend, I believe, to good and stable government is the restraining influence of religious forms and an unshaken faith in the eternal watchfulness and justice, and recognition of a Supreme God. A general departure from this belief has always resulted disastrously. If changes must come—and I admit they must, the operations of a divine intelligence will bring them all about in due season, and the powers of men, nor of the orthodox hell, can prevent or stay them. Nor can I avoid the belief that the times are

ripe for the introduction of such a religion, broad, deep, practical and progressive, such as that taught and promulgated by the Latter-day Saints. The unrest spreads, the ministers are confounded, the old creeds prove fallacious, and men, by the growing of universal intellect are dissatisfied with the hollow mockeries that have so long lulled to sleep the better instincts and the demands of spirit and nature. Mr. Savage only expresses the almost universal sentiment, crudely I fear, and he lacks the power to soar the loftier heights and lead the way to nobler, and to purer forms, such as will not only console for the loss of dear and effete creeds, but which will also inspire new and higher aspirations, and inculcate a deeper love for the Father of all.

If Mr. Savage were right, he would be a dangerous man, as the promulgation and general acceptance of his ideas, while they might prove of ultimate benefit, would certainly result in present anarchy. If he is wrong, he is a dangerous man to religious creeds. He is a teacher; enjoys the confidence that is the portion of a teacher, and under the guise of religion substitutes the dogmas and ideas of Ingersoll. He is of necessity a more dangerous man than Ingersoll. Of equal ability, with an address calculated to inspire confidence, he propagates ideas as pernicious as those of any infidel, all the while seemingly in behalf of religion. He is typical of the distrust of the age, and an able expounder of the religio-infidelic sentiments of the times. However plausible may be the theories of such men, however true even, it is well to weigh them carefully before complete surrender to and adoption of them; it is well to note if, notwithstanding the tempting and luscious fruit he offers, it is not as

"Dead sea fruit that tempts the eye,  
Yet turns to ashes on the lips."

In one thing I did agree with him. He said his text, showing the tasting of the forbidden fruit, the banishment from the Garden of Eden, the waving of a sword of flame behind those driven out to keep

them from returning to the lost elysium; the journey through a strange land in search of a better country, and the ultimate descending of a city ineffably glorious, was a beautiful poem. He admired the poem because it was, as he said, a fiction; while I have ever been

taught to believe that the grandest and most beautiful poems are founded on the sublimest and most glorious truths. We agree that it is a beautiful poem, but for reasons as widely divergent as the antipodes.

*R. W. Sloan.*

"EVEN SO FATHER."

Could we envy another, 'tis where faith in-  
fringes  
On knowledge, and ever hath trust for the right,  
Just moving as easy as door on its hinges,  
To, "even so Father, for so it seems good in  
Thy sight."  
No cloud hangeth there so intense in its blackness,  
But the blue is detected, there's rift for the light,  
Or if this is unseen, there's faltering slackness,  
But "even so Father, for so it seems good in  
Thy sight."  
Persecution may swell from a world in commotion,  
And weak ones may tremble, may quiver in  
fright;  
When waves roll around like mad waves of the  
ocean  
'Tis, "even so Father, for so it seems good in  
Thy sight."  
E'en friends may depart, whom we thought were  
unshaken,  
May betray with a kiss, should a foe seek a fight,

By the loved ones at home not a few be forsaken  
Say, "even so Father, for so it seems good in  
Thy sight."  
Or death may invade a man's little dominion,  
Until one another from earth takes a flight,  
Without wing or feather on unruffled pinion;  
List, "even so Father, for so it seems good in  
Thy sight."  
This faith will deny and o'ereome opposition,  
Will gild with its glory all gathering night,  
Then bring down to earth heaven's gladsome  
fruition,  
By, "even so Father, for so it seems good in  
Thy sight."  
If 'twere mine, as a boon from the Father  
above,  
My gratitude ever should cling to the right;  
For His spirit would fill with His infinite love,  
Ah, "even so Father, for so it seems good in  
Thy sight."

*H. W. Naisbitt.*

SONNETS.

SPENSER.

Men call you fair, and you do credit it,  
For that yourself ye daily such do see:  
But the true fair, that is the gentle wit,  
And virtuous mind, is much more praised of me:  
For all the rest, however fair it be,  
Shall turn to nought, and lose that glorious hue;  
But only that is permanent and free  
From frail corruption, that doth flesh ensue.  
That is true beauty: that doth argue you  
To be divine, and born of heavenly seed;  
Derived from that fair spirit, from whom all  
true  
And perfect beauty did at first proceed:  
He only fair, and what He fair hath made;  
All other fair, like flowers, untimely fade.

WORDSWORTH.

Hail, twilight, sovereign of one peaceful hour!  
Not dull art thou as undiscerning night;  
But studious only to remove from sight  
Day's mutable distinctions—ancient power!  
Then did the waters gleam, the mountains low,  
To the rude Briton, when, in wolf-skin vest  
Here roving wild, he laid him down to rest  
On the bare rock, or through a leafy bower  
Look'd ere his eyes were closed. By him was seen  
The selfsame vision which we now behold  
At thy meek bidding, shadowy power! brought  
forth;  
These mighty barriers, and the gulf between;  
The floods—the stars—a spectacle as old  
As the beginning of the heavens and earth!

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## WASHINGTON.

REFLECTIONS upon the period and life of the illustrious "father of his country" are of annual recurrence; but for the present year are of greater interest and more intense because of the completion of the monument erected as a tribute to his greatness, and dedicated, on his anniversary, as an everlasting memento of his fame.

George Washington was not only the patriot, great general and statesman the world acknowledges him, but from the utterances of inspiration believed by the Saints, he was a chosen servant of the Almighty, assigned the mission of his life and sustained in fulfilling it by the invisible dictation of the Spirit of God, for the advancement of divine purposes. He was perhaps ignorant in part of the nature and scope of those purposes, but no attribute of his grand character outshines the humble reverence he ever evinced for the Being who created him and was his constant friend. The inspiration he received revealed to him and his fellow patriots the fundamental principles of human liberty; it manifested to him the wickedness of tyrannical government in whatever guise it might appear, and gave him a glorious consciousness that God approved the effort of his life, to achieve political freedom for his race, even while wading through streams of human blood to gain it.

It is ever a sad comment upon the depravity of human nature and the man-made institutions of earth that history is compelled to exhibit her patriots, reformers, philosophers, scientists, even

poets and musicians, achieving their noblest ends, the freedom and enlightenment of mankind, only in the face of bitter opposition through scenes of persecution, warfare and blood. But so it is, and has been since men were left to their own agency by their universal Father, and were made subject to the temptations and power of Lucifer the Rebellious.

The condition of mankind, it might be thought, in view of the boasted civilization of our age, to have changed. But the civilization of the nineteenth century! What is it? It is said to be in advance of any previous civilization. That science, art, mechanical industry, inventive genius is more developed than in any previous period of the world's history. Even if this is true, and the tendency of such development is to civilize and refine, should not the fact carry with it evidence of moral advancement, domestic purity, religious and political toleration and indications of peace between man and man, to entitle the age to the distinction it assumes as the foremost of civilized periods? But what is the testimony borne in our own country respecting the intellectual development of the past century? The strides taken have scarcely a parallel in all history; and the growth of immorality has kept apace with the progress of intellectual education, notwithstanding the multitude of churches and institutions of charity and benevolence with which the land abounds.

The enlightenment with which our times is made glorious has discovered, together with many of the beautiful truths of life, the very refinement of error, sin, corruption, intolerance, bigotry and superstition. The agency of man, uncontrolled by the restrictions of divine law, has sought out many devices, which have turned him far from the upright state in which God created him. Ungrateful, heartless, unnatural, the subject and dupe of the father of lies, he commits such deeds on earth, while winning the applause of his fellow sinners, as cause the angels, in their purity, to weep with pity and regret.

In no land can it be more truthfully charged that the liberty of thought, expression and action has been abused by the waywardness of the sons of God than in the land of Washington. Infidelity took courage with the birth of the Republic, striking the chains of a perverted Christian faith from the wrists of freemen, and binding them the more with thongs of blasphemous unbelief. Faith in sectarian religion has been shaken to the foundation, revealing its feebleness and showing to thoughtful men how hollow is a form of godliness without the substance of a divine creation. God never intended that freemen should be bound by the superstitious enactments of an apostate Church. In the very extreme liberty granted the favored sons of Columbia, which they have prostituted to the level of sinful license, He made it possible for the plant He would bring forth in the soil of our favored land to have a being and grow and thrive.

Washington promoted the conditions necessary, in the economy of heaven, to the establishment of the work of God. He was actuated by principles which in their perfection lay upon men a gentle restraint, that directs in the path of freedom the onward steps of the children of light and liberty, to conditions of prosperity and peace. But how have they departed from these paths and wandered into the wilderness of doubt, infidelity and darkness! Instead of liberty men love license and are not restrained. The extreme of democracy—liberty to think and act as seemeth to every man good, is nihilism. The restriction imposed in the Constitution of our country and in the eternal justice

of its divine author, "to respect the rights of their fellow men, and hold them inviolate," is one of which many are impatient, and but few are truly, carefully and honestly devoted to. Thank God for the inspiration which made it an essential feature of our government, and pray that the waywardness of men may never entirely break it down. It will assuredly require the prayer of faith to prevent that calamity.

The disposition exists, and is growing, to depart from that principle, and influences are brought to use the arm of power to crush it out. The Latter-day Saints are now being made the target of those whose love of pride, power, fame and the mammon of unrighteousness exceeds their love of God, the Constitution and the country. Let such men compare the sentiments that fill their breasts with those which led the patriotic fathers of our nation to struggle and to victory. Let them try by the spirit of 1776 the spirit of the present day, which has taken hold of the people of this land and demands the oppression of a religious society and the suppression of truths, which they dare not face. Let them conjure up the thought, feeling, love of liberty and grand, noble desire to give to all men equal rights which have immortalized the name of Washington, and seek in the humility which was the crowning trait of his illustrious character, the still small voice of wisdom, which shall dictate to them a course of safety, magnanimity and glory, and shall win for them in this century, as it did for him in the past, the praises and the blessings of the best of God's creatures now and forever.

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## THE RIVALS.

A MOTHER'S sagacity makes her prophetic. When the English statesman Charles Fox was eighteen years of age, his mother, Lady Holland, paid a visit to Lady Chatham, the mother of William Pitt. On her return she said to her

husband, "I have been this morning with Lady Chatham; and met with little William Pitt, now eight years old, and really the cleverest child I ever saw. Mark my words—that boy will be a thorn in Charles's side as long as he

lives." The mother's prediction was fulfilled to the letter. Fox and Pitt became the first men in the House of Commons, the leaders of their respective parties, and earnest rivals. During twenty years of Parliamentary conflict Pitt was both a thorn in Fox's side, and a thorny hedge which he could neither leap over nor break through.

When Fox had already risen to the position of a great debater in the Commons, he and Pitt, then a collegian of fourteen years, were introduced to each other during a debate in the House of Lords. As the discussion proceeded, Pitt repeatedly turned to Fox and said, "But surely that might be met thus," or "Yes; but he lays himself open to this retort." The precocity of the lad impressed Fox, and he frequently mentioned the significant fact, that during the whole sitting the youngster seemed to be thinking of nothing but how all the speeches on both sides could be answered.

Fox made his first speech in the House of Commons before he was twenty-one, answering Burke with such effect that cynical Horace Walpole wrote: "Cicero's labored orations are puerile in comparison to this boy's manly reason." Twelve years after, another boy—he was twenty-two—rose in the House to deliver his maiden speech. The chronicler of the day recorded: "Mr. William Pitt spoke with a fluency, a precision, a dignity, and a method which are usually the acquirements of many years practice." "It is the best first speech I ever heard!" exclaimed jolly Lord North. The friends of his father said they "could no longer lament the loss of Lord Chatham for he was again living in his son."

As Fox was complimenting the young orator, an old member said, "Ay, Mr. Fox, you are praising young Pitt for his speech. Excepting yourself there is no man in the House can make such another. Old as I am, I expect to hear you both battling it within these walls as I have done your fathers before." Fox was silent by the awkward compliment. But Pitt, with admirable presence of mind, answered, "I have no doubt, sir, you would like to attain the

age of Methuselah." Yet the old member's prediction came to pass within five years.

Fox always opened his speech badly. Until he got warmed with his subject, he stammered out common-places and repeated himself, using language that was neither polished nor exact. Gradually the subject took possession of him. Then he forgot himself and everything around him. One by one he stated the arguments of the opposition, and one by one he replied to them. Frequently the reply would come forth in a burst of eloquence that fired the audience and burnt up the opposing argument. When he sat down the members breathed as men who had just emerged from a torrent that had swept along their feelings and convictions.

Pitt spoke with the dignity of a statesman who had a Parliament to convince and a government to administer. His elocution was that of the finished orator. His matter was arranged as skilfully as a state paper, while the reasoning by which he supported his opinions was noted for clearness and force. He came into Parliament so accomplished an orator that Wilberforce said: "His first speeches were almost equal to his last." This precocious oratory was due to his early training. His father, Lord Chatham, used to make him, when but a little boy, declaim by the half-hour. If the boy did well, he was praised and his excellences mentioned one by one. If he did badly, his faults were pointed out, and he was made to correct them on the spot. Every morning he recited in Virgil or Livy to his tutor, giving a literal translation of the passage. In the evening he read the same passage to his father, and gave a free and elegant translation of it. There is no better method for one anxious to become a fluent and correct speaker than Pitt's method. An elegant translator will, other things being equal, speak with elegance. The rivals became "brothers in the tomb." Both died in the same year and were buried side by side in Westminster Abbey.

"Drop upon Fox's grave the tear,  
'Twill trickle to his rival's bier;  
Over Pitt's the mournful requiem sound,  
And Fox's shall the notes rebound."

## A SUCCESSFUL PERSON.

It is said that when Solon, one of the ancient wise men of Greece, was asked by Cræsus, whom among all the men that he had seen he considered the most happy; thinking of his own vast treasures of wealth, greatness, and magnificence, he doubted not but that the answer of Solon would be, "Cræsus, thou art the man." But to his astonishment he named only a common soldier, whose life had been blessed with domestic peace, and closed with a gallant and honorable death upon the field of battle. This man's life was filled with comfort and had a glorious ending; therefore he was deemed the happiest of men. "For," said Solon, "no man while he lives is happy." While a man lives he can not know what disaster may overtake him. And might we not say that no man while he lives is a success? What the world frequently terms successful may be in reality only a very successful failure.

Once there was built a magnificent ship, apparently strong, beautiful, and complete. And when it set sail out upon the great ocean an admiring crowd applauded it as a grand success. But the ship was under the command of a careless captain, and when a storm arose it was tossed near a rocky shore, when an unsound timber that could not withstand the waves' fearful dashings gave way, and soon there sprang a leak, and because of that one weak place the noble vessel went down.

The people of this world are somewhat like vessels on the ocean, and oftentimes a wrong principle, or a weak and vacillating will, causes a soul-wreck. Although there are vast differences in the general make-up, size, quality, and capacity of individuals, some being like great brilliant ships, the greater number are common-sized steamboats; and there are some little iron-bound steam tugs that carry a valuable and precious weight, and they ply in a straightforward course right through all difficulties, fearless of danger.

In these human vessels, if there be on

board a thoroughly sound principle as captain, and a pure, strong purpose or will as helmsman, with a daily acquired cargo of good and useful knowledge, there cannot be a total and final failure; for always bounding over the storm-tossed billows of ignorance, and steering clear of the shoals of wrong, there can be no real wreckage.

Sometimes a person is termed a success when he has attained the topmost round of fame; or, when a man has acquired vast stores of wealth, the world exclaims, "What a successful man!" But he is now in mid-ocean, sailing over smooth waters. Just wait for the termination of his journey over the sea of life; until the man is dead, then who will say he is a success?

In the parable of the rich man, who would pull down his barns and build greater to hold his increasing goods, he accounted himself a splendid success; but Omniscience said to him, "Thou fool." This man has stored up much goods, but he hadn't laid up any years with them. Where self alone is the sole object of life there can be no true success. When over eighteen centuries ago the divine being was dying upon the cross, the jeering bystanders hooted his life a failure; but heaven and earth have testified such a death and previous life to be more than an earthly—a divine success. 'Tis not that there is wrong in riches and honors, but much good, if held in a proper, subservient place. Yet the world's estimate is frequently false and transient.

To be a successful person requires neither honors, fame, nor wealth; but if all would aim to be successful *men* and successful *women*, successful in mind and heart attainments, and in honest, kindly manners towards one another, there would be fewer life failures. And when they died, at more funeral services could the eulogium be pronounced, that "This man is a success."

To be womanly is the greatest charm of woman.—*Gladstone.*

## HISTORICAL RECORD.

## JANUARY.

1. 1484—Ulrich Zwingli, the reformer, was born in Switzerland; he died in 1531. 1853—The Social Hall, in Great Salt Lake City, was dedicated. 1863—Slaves in the United States were emancipated by President Lincoln. 1870—The first number of the *Ogden Junction*, was issued. 1877—The lower part of the St. George Temple was dedicated. 1883—Leon Gambetta, the great French politician, died in Paris.
2. 1831—The Church of Jesus Christ of Latter-day Saints held its third conference in Fayette, Seneca County, New York.
3. 1851—The first criminal trial by jury, took place in the Provisional State of Deseret.
4. 1843—Joseph Smith was on trial before Judge Pope, of Springfield, Illinois. 1857—Daniel H. Wells, was ordained and set apart to be Second Counselor to President B. Young, instead of J. M. Grant, deceased.
5. 1843—Joseph Smith was acquitted by Judge Pope, in Springfield, Illinois. 1864—The *Daily Vidette*, was first issued at Camp Douglas. 1879—Ex-Judge McKean, died in Salt Lake City.
6. 1879—The Supreme Court of the United States at Washington, D. C., confirmed the sentence of the lower courts upon George Reynolds, for polygamy. 1880—The first number of *Ungdommens Raadgiver* was published in Copenhagen, Denmark.
7. 1854—John C. Fremont, with a company of nine Whites and twelve Indians, arrived in Parowan, Utah, in a state of starvation.
8. 1805—Apostle O. Hyde, was born in Oxford, New Haven, Connecticut; he died November 28, 1878. 1813—Apostle A. Carrington, was born in Royalton, Windsor County, Vermont. 1882—The Salt Lake Assembly Hall, was dedicated.
9. 1851—Great Salt Lake City, was incorporated. 1877—The first ordinances for the dead in the St. George Temple, were administered.
10. 1870—The last rail of the Utah Central Railway was laid in Salt Lake City.
11. 1827—President George Q. Cannon, was born in Liverpool, England. 1851—The first municipal election took place in Great Salt Lake City, J. M. Grant was elected Mayor.
12. 1838—Joseph Smith and S. Rigdon left Kirtland, Ohio, to escape mob violence. 1840—Apostle F. M. Lyman was born near McComb, McDonough County, Illinois.
13. 1851—Geo. A. Smith, and party of settlers arrived on Centre Creek, where they afterwards located Parowan.
14. 1847—A revelation about organizing the camps of the Saints for traveling was given to Brigham Young at Winter Quarters.
15. 1701—The dukedom of Prussia was elevated to the rank of a kingdom.
16. 1858—A large mass meeting was held in Salt Lake City; resolutions and petitions, setting forth the true state of affairs in Utah, were adopted, and subsequently sent to the government at Washington.
17. 1866—Logan City was incorporated. 1868—The first number of the *Utah Magazine* was published in Great Salt Lake City, by E. L. T. Harrison.
18. 1782—Daniel Webster was born in New Hampshire. 1827—Joseph Smith married Emma Hale.
19. 1736—James Watt, improver of steamships, was born in Scotland; he died 1819.
20. 1881—Geo. Reynolds was released from the Penitentiary, his term of imprisonment having expired.
21. 1836—Angels administered to the Saints in the Kirtland Temple.
22. 1788—Lord Byron, the poet, was born in London, England; he died 1824.
23. 1806—Wm. Pitt, English politician, died; he was born, 1759.
24. 1841—Hyrum Smith received the

- office of Patriarch, instead of his father, deceased.
25. 1853—Orson Spencer and Jacob C. Houtz arrived as the first missionaries to Berlin, Prussia.
  26. 1837—Michigan was admitted into the Union as a State.
  27. 1822—General Thos. L. Kane was born in Philadelphia; he died December 26, 1884.
  28. 1725—Peter, Czar, of Russia, died.
  29. 1844—At a political meeting, held in Nauvoo, Illinois, Joseph Smith was nominated as a candidate for the presidency of the United States. 1847—The Mormon Battalion, after a severe journey, arrived at San Diego, California. 1855—Walker, noted chief of Utah Indians, died at Meadow Creek, Millard County, Utah. 1868—Great Salt Lake City and County, changed name to Salt Lake City and County.
  30. 1841—Joseph Smith was elected Trustee-in-Trust for the Church, at a meeting held in Nauvoo, Illinois.
  31. 1686—The priest Hans Egede, famous Christian missionary to Greenland, was born; he died, 1758.
- FEBRUARY.
1. 1841—The first election for members of the City Council of Nauvoo took place.
  2. 1833—Joseph Smith completed the translation of the New Testament. 1842—Apostle Moses Thatcher was born in Sangamon County, Illinois. 1853—Orson Spencer and Jacob Houtz were banished from Berlin, Prussia. 1872—The Japanese embassy arrived in Salt Lake City.
  3. 1841—President N. C. Flygare, of Ogden, was born near Ystad, Sweden.
  4. 1841—The Nauvoo Legion was organized with Joseph Smith as Lieutenant-General. 1877—Amasa M. Lyman, formerly one of the Twelve Apostles, died in Fillmore, Utah.
  5. 1810—Ole Bull, famous Norwegian violinist, was born in Bergen; he died 1880.
  6. 1873—George A. Smith's Palestine party arrived at Alexandria, Egypt.
  7. 1849—The first number of the *Frontier Guardian* was issued at Kanessville, Iowa.
  8. 1828—Jules Verne, noted author was born.
  9. 1850—A battle was fought between a company of volunteers and the Indians near Utah Fort, now Provo.
  10. 1846—Joseph Young was called to preside over the Saints who remained at Nauvoo.
  11. 1847—T. A. Edison, the great American inventor, was born in Milan, Ohio.
  12. 1812—Abraham Lincoln, sixteenth President of the United States, was born in Kentucky. 1849—C. C. Rich, L. Snow, E. Snow and F. D. Richards were ordained Apostles. 1870—An act conferring the elective franchise upon women became law in Utah.
  13. 1845—Henrik Steffens, noted author and naturalist, died in Berlin.
  14. 1835—The quorum of Twelve Apostles was first organized in Kirtland, Ohio. 1849—Great Salt Lake City was divided into nineteen wards of nine blocks each. 1853—The Temple Block, in Great Salt Lake City, was consecrated and the ground broken for the foundation of the Temple.
  15. 1846—Brigham Young and Willard Richards, with their families, and Geo. A. Smith, crossed the Mississippi river for the west.
  16. 1832—The revelation known in the Book of Doctrine and Covenants as the Vision was given. 1846—The camp of the Saints at Sugar Creek, Iowa, was organized. 1882—The Edmunds Bill was passed by the United States Senate.
  17. 1834—The first High Council of the Church was organized at Kirtland, Ohio. 1855—The first number of the *Mormon*, a weekly newspaper, published by John Taylor, in New York, was issued.
  18. 1883—President John Van Cott died near Salt Lake City.
  19. 1793—Sidney Rigdon was born in Alleghany County, Pennsylvania.
  20. 1694—F. M. A. d'Voltaire, French

- author, was born near Scean; he died 1778.
21. 1677—Baruch Spinoza, Dutch philosopher, died in Hague, Holland.
  22. 1732—George Washington was born at Mount Vernon, Virginia; he died 1799. 1811—Apostle E. T. Benson was born in Mendon, Massachusetts 1850—An earthquake shock was felt in Great Salt Lake City. 1875—The first Lamanites were married according to the order of the holy Priesthood, in Salt Lake City.
  23. 1839—The kind hearted citizens of Quincy, Illinois, met to adopt measures for the relief of the Saints who had been expelled from Missouri.
  24. 1858—Col. Thos. L. Kane arrived in Great Salt Lake City, as a peace commissioner from Washington, D. C.
  25. 1723—Sir Christopher Wren, English architect, died. 1799—John E. Page, once a member of the Twelve Apostles, was born in Trenton, Oneida County, New York. 1844—Joseph Smith prophesied that in five years the Saints would be out of the power of their old enemies. 1873—Geo. A. Smith's Palestine party arrived at Jerusalem.
  26. 1849—Work was commenced on the Council House, Salt Lake City. 1852—Lorenzo Snow and Jabez Woodard arrived as the first missionaries to the island of Malta.
  27. 1833—The revelation known as the Word of Wisdom was given to Joseph Smith.
  28. 1835—The organization of the first quorum of Seventies was commenced in Kirtland, Ohio. 1873—George A. Smith's Palestine party visited the Dead Sea.

*Andrew Jenson.*

FLOWERS so strictly belong to youth that we adult men come to feel that their beautiful generation concerns not us. We have had our day, now let the children have theirs.—*Emerson.*

Oh, Faith! if thou art strong, thine opposite  
Is mighty also; and the dull fool's sneer  
Hath oftentimes shot chill palsy through the arm  
Just lifted to achieve its crowning deed,  
And made the firm-based heart, that would  
have quailed  
The rack or faggot, shudder like a leaf  
Wrinkled with frost and loose upon its stem,

## ASSOCIATION INTELLIGENCE.

### QUARTERLY CONFERENCE—EMERY.

THE Conference of the Y. M. M. I. Association of the Emery State was held at Huntington, November 30, 1884. There were present on the stand the Presidency of the Stake and other leading men; Supt. S. R. Jewkes, presiding; Huntington choir in attendance for the occasion. Prayer by Elder A. J. Allen. Roll called, representatives from every association present. Minutes of last conference read and approved. The several associations were reported as in good working order with one or two exceptions.

The conference was addressed by the following brethren, each speaking with a good spirit on the principles of the

Gospel and giving advice to the members and officers; C. G. Larsen, Jr., M. E. Johnson, Supt. Jewkes, Jno. L. Brasher and President C. G. Larsen. The latter eulogized the associations on their improvement.

The general and stake officers were then sustained by unanimous vote. It was decided that our next conference should be held with the Y. L. M. I. Association of the stake in the form of a conjoint meeting, and a committee of arrangements for the occasion was appointed. After some business of minor importance conference adjourned for three months to meet at Castle Dale. Benediction by J. C. Woodmansee.

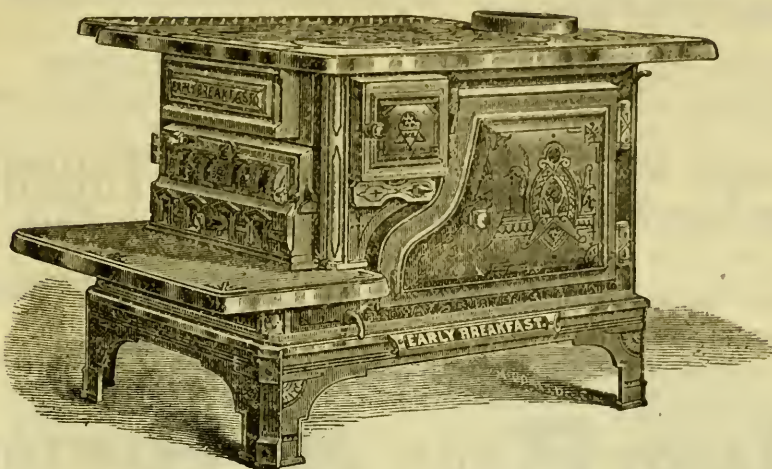
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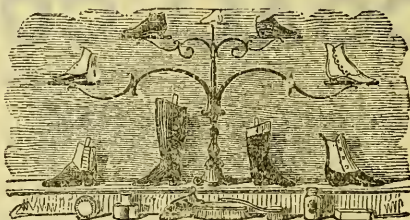
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